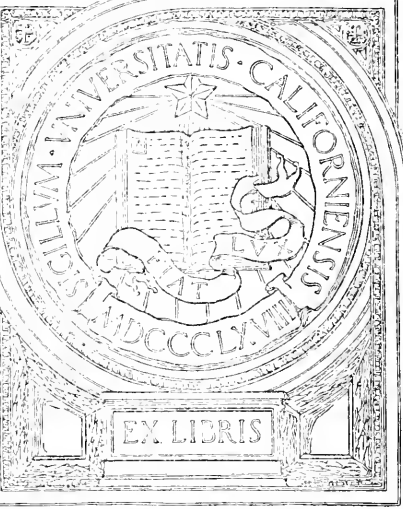
HOMER

ODYSSEY
X

PITT PRESS SERIES

AA 001 452 017 5
UC SOUTHERN REGIONAL LIBRARY FACILITY

UNIVERSITY OF CALIFORNIA
AT LOS ANGELES



Pitt Press Series

HOMER

ODYSSEY

BOOK X

CAMBRIDGE UNIVERSITY PRESS
C. F. CLAY, MANAGER
LONDON : FETTER LANE, E.C. 4

NEW YORK : THE MACMILLAN CO.
BOMBAY
CALCUTTA } MACMILLAN AND CO., LTD.
MADRAS
TORONTO : THE MACMILLAN CO. OF CANADA, LTD.
TOKYO : MARUZEN-KABUSHIKI-KAISHA

ALL RIGHTS RESERVED

HOMER

ODYSSEY

BOOK X

EDITED BY

G. M. EDWARDS, M.A.

FELLOW OF SIDNEY SUSSEX COLLEGE CAMBRIDGE

CAMBRIDGE

AT THE UNIVERSITY PRESS

1920

First Edition 1889.

Reprinted 1897, 1920.

PA

PREFACE.

THIS book, which is intended for the higher Forms in schools, is constructed on the same plan as my edition of the Ninth Book of the Odyssey published a year ago. I have carefully revised the Introduction, which was based originally on Mr D. B. Monro's *Homeric Grammar* and the work of Van Leeuwen and Da Costa on the Dialect of Homer. In this revision I have gained some help from Brugmann's *Comparative Grammar*, and from the *Principles of Sound and Inflexion* by Mr J. E. King and Mr C. Cookson. Some references have been given to these works in the hope that they may be of use to teachers. In the remainder of my book I am mainly indebted to Mr Monro again, by the wonderful accuracy and completeness of whose work I am more and more impressed; to the editions of

444018

Dr Merry, Dr Hayman, Ameis, and Fäsi; to Prof. Jebb's Introduction; to Dr Leaf's edition of the Iliad; and to Ebeling's Lexicon, a great storehouse of Homeric learning. For the study of the text I have used La Roche, Cauer, and Fick. Mr R. A. Neil has again been so good as to revise the proof-sheets and to communicate several valuable suggestions.

G. M. EDWARDS.

CAMBRIDGE,
Dec. 14, 1888.

PREFACE TO THE SECOND EDITION.

THE Introduction on Homeric Forms, based on Mr Monro's *Homeric Grammar* and the work of Van Leeuwen and Da Costa on the dialect of Homer, has been somewhat shortened and, I hope, improved. The Text and Notes have been revised with the help of books and papers which have appeared since the first edition was published.

G. M. E.

23 *December* 1896.

CONTENTS.

	PAGE
OUTLINE OF THE STORY OF THE ODYSSEY . . .	ix
HOMERIC FORMS	xiii
TEXT OF ODYSSEY X.	1
NOTES	23
APPENDIX A. The Article	69
,, B. The Subjunctive	71
,, C. The Optative	74
,, D. κε(ν) and ἄν	76
,, E. The Infinitive	78
,, F. Note on Verbs in -αω, -εω, -οω . . .	80
,, G. Homeric Metre	81
,, H. Lost Consonants	84
,, I. Confusion between ε, η, ει	88
,, K. Specimens of Fick's Aeolic Version . .	89
VOCABULARY	91
INDEX	110

OUTLINE OF THE STORY OF THE ODYSSEY.

BOOKS I—IV.

THE ADVENTURES OF TELEMACHUS[1].

[I] In the tenth year after Troy was taken the gods decree the return of Odysseus, who is being detained by the nymph Calypso in the island of Ogygia. Athene goes to Ithaca to urge Telemachus, son of Odysseus, to call an assembly of the Ithacans, and to complain to them of the deeds of the suitors of Penelope; and then to sail to Pylos and Sparta to hear tidings of his father. [II] The meeting in Ithaca is held. The suitors answer Telemachus haughtily. Telemachus sets sail for Pylos. [III] He is received by Nestor, king of Pylos, who tells him of Agamemnon and Menelaus, and sends him on to Sparta with Peisistratus his

[1] There seems to be little doubt that this portion of the poem, called the Τηλεμάχεια, formed no part of the original Odyssey. Cf. Prof. Jebb (*Introduction to Homer*, page 131) who holds that Kirchhoff has proved that it is at least highly probable that "(1) The Odyssey contains distinct strata of poetical material, from different sources and periods. (2) The poem owes its present unity of form to one man; but, under this unity of form, there are perceptible traces of a process by which different compositions were adapted to each other." For a statement of the history of the Homeric question Chapter IV. of Prof. Jebb's book is well worth studying.

son. [IV] Telemachus comes to Menelaus at Sparta, and learns from him that Odysseus is with Calypso. The suitors make a plot to waylay Telemachus on his return to Ithaca.

BOOKS V—VIII[1].

The Adventures of Odysseus from the Island of Calypso to Phaeacia.

[V] The gods in council send Hermes to Calypso to bid her let Odysseus go. Odysseus sails away on a raft. Poseidon causes him to be wrecked off the coast of Phaeacia. Aided by Ino he swims ashore, and there falls asleep. [VI] He is found by Nausicaa, daughter of Alcinous king of the Phaeacians, and is brought by her to the palace of her father. [VII] Odysseus is entertained by Alcinous, who promises to further his return on the morrow. [VIII] Alcinous brings Odysseus to the Assembly of the Phaeacians. Odysseus witnesses their games. Afterwards at a banquet Demodocus the minstrel sings of the Trojan war. Odysseus weeps. Alcinous perceiving this asks him to tell his story.

BOOKS IX—XII.

Odysseus tells Alcinous of his previous Wanderings.

[IX] Odysseus tells of his adventures with the Cicones, with the Lotus-eaters, and with the Cyclops Polyphemus;

[1] According to Kirchhoff's view, the original Odyssey was a poem on the *Νόστος Ὀδυσσέως*, to which portions of our present Odyssey roughly correspond: viz. the greater part of books 5, 6, 7, 9, 11 and the first part of 13. Fick's edition is arranged on this principle; the *Νόστος Ὀδυσσέως* coming first; next the *Τίσις Ὀδυσσέως* (i.e. the latter part of book 13 and books 14—22 [except 15] and part of 23), which he holds to be the first considerable addition to the original Odyssey; next some additions to the *Νόστος* portion; then the *Τηλεμάχεια* (1—4); and lastly the *Σπονδαί* (part of 23 and 24).

also [X] how he went to Aeolus, god of the winds, to Laestrygonia, and the Aeaean island of Circe, where he dwelt for one year. [XI] He relates his visit to the world below; and how he sought counsel of Teiresias and saw the spirits of many renowned Greeks; next [XII] how he passed by the Sirens, and escaped Scylla and Charybdis, and came to the Island of the Sun. Then having lost all his ships and men he saved himself on a plank, and reached the Island of Ogygia, where he was entertained by Calypso for seven years.

BOOKS XIII—XVI.

Odysseus at the Homestead of Eumaeus.

[XIII] Odysseus leaves Phaeacia and lands in Ithaca. Athene changes him into the appearance of a beggar, and tells him that she will aid him in taking vengeance on the suitors. [XIV] Still disguised he goes to the homestead of his swineherd Eumaeus, to whom he hints that his long-lost master may soon return. [XV] Telemachus returns from Sparta. He escapes the plot of the suitors who waylay him, and goes to see Eumaeus. [XVI] He recognises his father Odysseus. They resolve to slay the suitors.

BOOKS XVII—XXIV.

The Return of Odysseus to his Palace and his Final Triumph.

[XVII] Telemachus visits Penelope, but does not tell her of the return of his father. Eumaeus brings Odysseus to the palace still disguised. His dog Argus recognises him and dies. [XVIII] Odysseus fights with Irus, a beggar who was befriended by the suitors. Penelope takes gifts of the suitors. They are still insolent. [XIX] Penelope questions Odysseus, who tells her that her husband is even now on his way

home. Odysseus is recognised by the old nurse Eurycleia. [XX] Athene plans with Odysseus the killing of the suitors. Theoclymenus the seer has a vision of coming vengeance. [XXI] Penelope proposes to the suitors the ordeal of the bow of Odysseus. None of them can bend it; but Odysseus strings it with ease. [XXII] He throws off his disguise and slays the suitors with his arrows. [XXIII] Penelope recognises Odysseus, who tells her of his wanderings. [XXIV] Hermes conducts the souls of the suitors to Hades. Odysseus discovers himself to his father Laertes. The kinsmen of the suitors attempt to take vengeance on Odysseus; but Athene, at the bidding of Zeus, causes peace to be made.

HOMERIC FORMS.

§ 1. General Remarks.

1. THE language of Homer is generally called 'Old Ionic,' i.e. old as compared with the 'New Ionic' which we find in Herodotus. The chief characteristic of this Homeric dialect is a remarkable richness and variety, appearing especially in the use of many alternative forms; so much so that we cannot look upon the language of Homer as a particular dialect existing at any particular time. It is in fact not a dialect at all, but a traditional epic style, which received various accretions during the long ages of its development.

2. This is what we might expect after what has been said above (pages ix, x, notes). For the Odyssey which we now have was not the work of one poet, but was based on an older poem, which probably had its origin in Greece Proper, and was thence carried by the Ionian colonists to the west of Asia Minor, where it was afterwards revised and added to at different times by Ionian poets. Hence naturally arose great linguistic variety, the newer forms being blended with the old. Then again the rhapsodists, by whose recitations the Homeric poems were transmitted for several centuries before writing came into use, must necessarily have sometimes substituted later for earlier forms; and doubtless often introduced interpolations composed in more modern language. Further, during the many generations between the time when Homer was first committed to writing and the age of the Alexandrian Grammarians, who were the first to pay any scientific attention to the formation of Homeric words, many corruptions must

have been introduced into the text. Hence many so-called 'Homeric forms' may be due to the ignorance of transcribers who knew only Attic Greek. For instance, in the old Ionic Alphabet the symbol E represented the three sounds ϵ, η and $\epsilon\iota$; and O represented o, ω and ov. This is only one cause among many owing to which transcribers from Ionic into the later writing must have introduced forms which were not really Homeric.

3. The presence in Homer of forms belonging to the Aeolic dialect, some of which will be pointed out in this Introduction and in the Notes, has led some critics to believe that the original Iliad and Odyssey were originally composed in Aeolic and that during the sixth century B.C. they were turned into Ionic by an Ionian poet. This theory has been put forward by Professor Fick, who has published an edition of Homer, in which he has translated into the Aeolic dialect those portions of the Iliad and Odyssey which he conceives to belong to the original poems[1]. This brilliant *tour de force* has not brought conviction, as to its details, to the mind of scholars generally; though it must be recognised as by far the most important attempt to give a reasonable explanation of the facts of Homeric language. We cannot tell whether the so-called Aeolisms in Homer may not really be forms common to several old Greek dialects. It is impossible to speak with certainty on this question; for we have no knowledge as to the Greek dialects during the period in which the Homeric poems were first composed. Still it cannot be denied that Fick has proved at least this much: viz. that the Homeric poems in the main were translated into Ionic from a dialect which had at any rate many resemblances to the Aeolic of Lesbos[2].

[1] See Appendix K, where specimens of Fick's version are given.

[2] Dr Leaf (*Iliad*, Vol. II., preface, p. xii) surely goes too far, when he says that the latest development of Fick's theory bears "an unfortunate family resemblance to that of Mr Ignatius Donnelly."

4. The text of Homer which we now possess may be said, roughly speaking, to give us the Homer of the Age of Pericles. This we must accept for practical purposes; though doubtless it differs somewhat in the matter of forms from the Homer which was recited by the rhapsodists of Ionia.

§ 2. Vowels.

The following points should be noticed with regard to the Vowels in Homer:

1. *Differences from Attic:*

   η where we have **ᾱ** in Attic: e.g. *θώρηξ*, *πρήσσω*. Sometimes even where we have **ᾰ** in Attic: e.g. *ἠνεμόεις* (*ἄνεμος*).

   ου sometimes where we have **ο** in Attic: e.g. *νοῦσος*, *οὔνομα*, *πουλύς*.

2. *Interchange of Vowels:*

   η and **ε** interchanged: e.g. *νηός* and *νεός*, *ἠΰς* and *ἐΰς* (all used in Homer).

   ω and **ο**: e.g. *δύω* and *δύο*.

   ᾱ and **ᾰ**: e.g. *ἀνήρ* and *ἄνηρ*, *Ἄρες* and *Ἄρες*.

   ει and **ε**: e.g. *ἠμείων* and *ἠμέων*, *εἰρωτάω* and *ἐρωτάω*, *χάλκειος* and *χάλκεος*.

N.B. the long vowels in the following: *κᾱλός*, *ἶσος* (Attic *ἴσος*), *φθᾰ́νω*.

3. *Assimilation of Vowels:* see § 23.

4. *Interchange of quantity:* e.g. *ἀπειρέσιος* and *ἀπερείσιος* (both in Homer), *τέως* and *τῆος*.

5. *Diphthongs scanned as two syllables:* e.g. *παῖς* and *πάις*, *εὖ* and *ἐύ*, *ἀργεϊφόντης*. The diphthongs are later than the uncontracted forms. Some editors would resolve a large number of diphthongs

in the text of Homer: e.g. *κοίλος*, *θέϊος*, *αἰδόϊος* for *κοῖλος*, *θεῖος*, *αἰδοῖος*.

6. *Apocope.* This term is applied to such cuttings off as *πὰρ ξίφεος*, *παρθέμενος*, *ἀννεῖται*.

§ 3. Consonants.

1. *Double Consonants.* There are many instances in Homer of double consonants existing side by side with single: e.g. *ὀπίσσω* and *ὀπίσω*, *Ἀχιλλεύς* and *Ἀχιλεύς*, *Ὀδυσσεύς* and *Ὀδυσεύς*.

The doubling in the following words is due to assimilation:—*ὅττι* for *ὅδ-τι*, *ὅππως* for *ὅδ-πως*, *ὅσσος* for *ὅτ-ϳος*[1], *μέσσος* for *μέθ-ϳος*[1], *ἴσσος* for *fἰs-fος*. *ὅτι*, *ὅπως*, *ὅσος*, *μέσος*, *ἴσος* are all later than the forms with double consonants.

Notice also the following typical instances:

ἔπεσσι, *ἔπεσι*. See § **6.** 1.

πάσσασθαι, *πάσασθαι*. See § **15.** 1.

ἐλλίσσετο. See § **13.**

2. *Metathesis* (change of position) when there is a *ρ* in the word: e.g. *καρδίη* and *κραδίη*, *θάρσος* and *θράσος*, *δαρτός* and *δρατός*.

3. *Assimilation combined with Apocope.* This assimilation takes place especially with the prepositions *ἀνὰ* and *κατὰ*: e.g. *κὰδ δ' ἔβαλε*, *κὰγ γόνυ*, *κάππεσε*, *καλλιπε*, *ἄμ πεδίον*, *ἀμβαίνειν*.

4. *Loss of Consonants.*

(A). The Digamma.

The Digamma is the letter Vau, probably pronounced like the English W, and denoted by the symbol *F*; hence called 'Digamma', because it is like a double Γ. The existence of this letter in Greek is inferred from its presence in the inscriptions of certain dialects, e.g. Doric and Boeotian; also from the evidence furnished by other languages of the Indo-European group; e.g. compare Greek *οἶνος*, Latin *vinum* and English *wine; ἐρέω*, *ver-bum* and *word;* also *οἶκος*

[1] ϳ denotes the 'consonantal ι', pronounced as English *y*.

and *vīcus*; *ἰδεῖν* and *vidēre*. Further these words *οἶνος*, *ἐρέω*, *οἶκος* and *ἰδεῖν*, and many others are very often treated in Homer for metrical purposes as if they began with a consonant. There are, however, many places in our present texts of Homer where the Digamma of undoubted Digamma-words is neglected in the metre. This may be accounted for by supposing either (1) that even when the Iliad and Odyssey were composed the Digamma was archaic, and was used or not according to metrical convenience; or (2), much more probably, that the neglect of the Digamma is due to corruption of the text during the centuries between Homer and Aristarchus. It is worth noticing that the large majority of passages where the Digamma is neglected admit of very easy emendation, as will be pointed out in the notes. I have not introduced many of these emendations into my text, thinking it best, in the present state of our knowledge, to adhere generally to the vulgate text.

The following are common Digamma-words:—*ἄναξ*, *ἑ*, *εἶδον*, *εἰκελος*, *εἶμα*, *εἶπον*, *ἕκαστος*, *ἑκηλος*, *ἕλπομαι*, *ἑοικα*, *ἔπος*, *ἔργον*, *ἔτος*, *ἷς*, *οἶδα*, *οἶκος*, *οἶνος*, *ὅς* (*ἑός*).

(B). Loss of **σ**.

A *σ* as well as a Digamma is lost in a few words, or, more strictly speaking, a primitive *σ* is represented by the aspirate: e.g. *ἕξ* for *σϝέξ* (cf. *sex* and Cymric *chwech*), *ἡδύς* for *σ,ηδύς* (cf. *suadeo* and Sanskrit *svádús*), *ὅς* for *σϝός* (cf. *suus*).

§ 4. First Declension.

This declension (of stems ending in *-α* and *-η*) includes the feminine of the article and of adjectives and pronouns in *-ος*, also feminine participles.

1. *Feminine Singular.*

We find *η* (1) for *ᾱ* of Attic after *ρ* and vowels: e.g. *πέτρη*, *κλισίη*.

(2) even for *α* of Attic in words like *ἀληθείη*, *εὐπλοίη*. But generally *ᾰ* of Attic is also *ᾰ* in Homer.

Exceptions: *ᾱ* appears very rarely instead of *η*: e.g. *θεά*, *Ναυσικάα*. *ᾰ* is found in *δῖᾰ* feminine of *δῖος*, and in a few vocatives: e.g. *νύμφα*, *μαῖα*.

2. *Masculine Singular.* Nominative ends in *-ης*: e.g. *βορέης.*

Exceptions: (1) a few proper names: e.g. *Αἰνείας, Ἑρμείας.*

(2) a few nominatives in *α*: e.g. *εὐρύοπα*[1], *μητίετα, νεφεληγερέτα*, epithets of Zeus: *κυανοχαῖτα*, of Poseidon; *ἱππότα*, of Nestor.

Genitive: *-αο*: e.g. *Ἀτρεϊδαο.*

-εω: e.g. *Ἡλιάδεω.*

-ω after a vowel: e.g. *Ἑρμείω.*

3. *Genitive Plural.*

-αων (generally) for *-ασων*, cf. Latin *-arum* for *-asum*: e.g. *αἰχμητάων, ὠκειάων.*

-εων (Ionic): e.g. *θυρέων.* So we have both *πολλάων* and *πολλέων.*

-ων after a vowel: e.g. *παρειῶν.*

4. *Dative Plural.*

-ησι(ν) (perhaps *-ησι(ν)*; *-ησι* being due to the analogy of *-οισι*): e.g. *πύλησιν, κελσάσησι* (participle).

-ης (probably *ησ'*, i.e. *ησι* elided before a vowel; though in our present texts *ης* is also found before consonants): e.g. *τῆς, θοῆς.*

-αις very rare: e.g. *θεαῖς, πάσαις.* But these forms are probably corrupt.

5. *-φι case.* A few instances of the old Instrumental case in *φι(ν)*[2] are found in Homer: e.g. *κρατερῇφι βίηφι* 'by strong might'; also used as an ablative, e.g. *ἐξ εὐνῆφι* 'out of bed'; and as a locative, e.g. *κλισίηφι* 'in the tent', *θύρηφι* 'at the door', i.e. 'out of doors'.

With the ending *-φι* cf. Latin *-bi* in *ubi* and the Sanskrit instrumental ending *-bhis.*

[1] Perhaps really an accusative; the others being probably vocatives originally, which have come to be used as nominatives. They are generally regarded as Aeolic forms.

[2] See Monro in *Classical Review*, vol. viii, p. 492.

§ 5. Second Declension.

This declension includes masculine and neuter forms of the article, and of adjectives, participles and pronouns with stems ending in *o*.

1. *Genitive Singular;* endings

   -οιο: e.g. τοῖο (article), θανάτοιο (for θανατο-σιο).

   -οο: e.g. ὅο (relative), τόξοο, Αἰόλοο.

   -ου (i.e. **-οο** contracted) is also used.

2. *Dative Plural;*

   -οισι(ν): e.g. θεοῖσι.

   -οις probably before vowels only, and should be written **-οισ'** (i.e. **-οισι** elided): e.g. θεοῖσ' ἐναλίγκιος. In our present texts, however, there are some instances of **-οις** before consonants.

3. *Genitive and Dative Dual:* **-οιϊν**: e.g. τοΐϊν, ἵπποιϊν.

4. **-φι** *case:* (1) instrumental: e.g. δακρυόφιν πίμπλαντο 'were filled with tears'; (2) as an ablative: e.g. ἐκ θεόφιν 'from the gods'; (3) as a locative ὑπὸ ζυγόφι 'under the yoke'.

§ 6. Third Declension.

1. Under this declension it will be necessary to consider several of the different kinds of stems separately. The following points, however, should first be noticed.

Dative Plural. The case-ending is **-σι**: e.g. ἔπεσ-σι, ποσσί (for ποδ-σί), βουσὶ (for βοϝ-σί).

Sometimes the case-ending is joined to the stem by a connecting vowel **ε**, and the **σ** is doubled; e.g. ἐπέ-εσσι, μιμνόντεσσι (participle).

-σι is very rare: e.g. χείρεσι as well as χείρεσσι and χερσὶ: also ποσὶ and ἔπεσι.

Genitive and Dative Dual: **-οιϊν**: e.g. ποδοῖϊν.

-φι *case.* Almost all the instances of this in the third declension are with stems in **εσ-**. Examples: (1) instrumental αὐτοῖσιν ὄχεσφι

'chariot and all', (2) as ablative ἐξ Ἐρέβεσφι 'out of Erebus', (3) as locative ὄρεσφι 'on the mountains'.

2. **Stems ending in σ.**

σ is lost before case-endings beginning with a vowel.

(*a*) **Stems in εσ.**

Genitive singular -*εος*, rarely contracted into -*ευς*, e.g. *θάμβευς*; generally left uncontracted as also the other cases, e.g. *ἀληθέα*.

Dative -*εϊ* often contracted into -*ει*.

Dative plural generally has three forms; e.g. *ἐπέ-εσσι*, *ἔπεσ-σι* and *ἔπεσι*.

(*b*) **Stems in ασ.**

	Singular.	*Plural.*
N. A.	*δέπας*	*δέπᾰ*
G.	*δέπαος*	*δεπάων*
D.	*δέπαϊ*, *δέπαι*	*δεπάεσσι*, *δέπασσι*, *δέπασι*

N.B. *κρέας*: Plur. N. A. *κρέα*, *κρέατα* (?), G. *κρεῶν*, *κρειῶν* (?), D. *κρέασι*. *κρέατα* is probably not Homeric; and for *κρειῶν* we should read *κρεάων*.

(*c*) **Stems in οσ.**

	Singular.		
N.	*αἰδώς*	*ἠώς*	*χρώς*
A.	*αἰδόα*	*ἠόα*	*χρόα*
G.	*αἰδόος*	*ἠόος*	*χροος*
D.	*αἰδόϊ*	*ἠόϊ*	*χρόϊ*

N.B. *ἠόα* should be read in all cases instead of *ἠῶ* of the MSS.

3. **Stems in ευ and ηυ** (*υ* is for *f*: which is lost before case-endings beginning with a vowel).

	Singular.	*Plural.*
N.	*βασιλεύς*	*βασιλῆες*
V.	*βασιλεῦ*	
A.	*βασιλῆα*	*βασιλῆας*
G.	*βασ.λῆος*	*βασιλήων*
D.	*βασιλῆι*	*βασιλεῦσι*

Sometimes in proper names we have -εα, -εος, κ.τ.λ.: e.g. Τυδέα, Τυδέος, Τυδεΐ. So also Ὀδυσσέα, and Πηλέος as well as Πηλῆος.

The adjective ἠΰς also ἐΰς 'good' has acc. ἠΰν and ἐΰν, gen. ἐῆος (perhaps for ἠέος with transposition of quantity). From the neuter ἠΰ we have the adverb ἠΰ, ἐΰ, εὖ (very frequent in compounds).

4. **Stems in ι.**

The ordinary declension is as follows:

	Singular.	*Plural.*
N.	μάντις	μάντιες
V.	μάντι	
A.	μάντιν	μάντῑς
G.	μάντιος, μάντηος (?)	μαντίων
D.	μάντῑ	μαντίεσσι

Dative singular rarely -ει: e.g. πόσεϊ.

Dative plural rarely -εσι: e.g. ἐπάλξεσι.

	Singular.	*Plural.*
N.	πόλις	πόλιες, πόληες
A.	πόλιν	πόλῑς, πόληας, πόλεας, πόλεις (?)
G.	πόλιος, πόληος, πόλεος (?)	πολίων
D.	πόλῑ, πόληϊ, πόλει (?)	πολίεσσι

There is another form πτόλις.

5. **Stems in υ.**

(*a*) with genitive in -εος, e.g. adjectives in -υς, as ταχύς, ταχέος.

Irregularities: εὐρύς, acc. masc. sing. sometimes εὐρέα.
ὠκύς, nom. fem. sing. ὠκέα.
αἰπύς, acc. sing. fem. αἰπήν, neut. plur. αἰπά.

(*b*) with genitive in -υος.

	Singular.	*Plural.*
N.	νέκυς	νέκυες
A.	νέκυν	νέκυας, νέκυς
G.	νέκυος	νεκύων
D.	νέκυϊ	νέκυσσι, νέκυσι, νεκύεσσι

Dative singular sometimes in -υι (one syllable): e.g. ὀρχηστυῖ, πληθυῖ, ἰξυῖ.

Accusative plural generally has two forms: e.g. ὀφρύας, ὀφρῦς: ἰχθύας, ἰχθῦς.

§ 7. Heteroclite Nouns.

Heteroclite nouns are those which are declined with different stems.

1. πατήρ — Two stems πατερ-, πατρ-[1].

	Singular.		*Plural.*	
N.	πατήρ			
V.	πάτερ			
A.	πατέρα		πατέρας	πατρῶν
G.	πατέρος	πατρός	πατέρων	
D.	πατέρι	πατρί		πατράσι πάτρεσσι

ἀνήρ — Two stems ἀνερ-, ἀνδρ- (for ἀνρ-)[1].

	Singular.		*Plural.*	
N.	ἀνήρ		ἄνερες	ἄνδρες
V.	ἄνερ			
A.	ἄνέρα	ἄνδρα	ἀνέρας	ἄνδρας
G.	ἀνέρος	ἀνδρός		ἀνδρῶν
D.	ἀνέρι	ἀνδρί		ἀνδράσι ἄνδρεσσι

Dual.

N. ἄνέρε ἄνδρε

So μήτηρ is declined with two stems μητερ- and μητρ-; cf. θυγατερ- and θυγατρ-, γαστερ- and γαστρ-.

ἀνδράσι is for ἀνδρ-σι. For the "sonant liquid" cf. § 15. 5.

2. υἱός: three stems (1) υἱο-, (2) υἱευ- (or υἱεϝ-, ϝ being lost before a vowel), (3) υἱ-.

	Singular.			*Plural.*		
	(1)	(2)	(3)	(1)	(2)	(3)
N.	υἱός				υἱέες	υἷες
V.	υἱέ					
A.	υἱόν	υἱέα	υἷα		υἱέας	υἷας
G.	υἱοῦ	υἱέος	υἷος			υἱῶν
D.	υἱῷ	υἱέϊ	υἷϊ	υἱοῖσι		υἱάσι

Dual.

(3)

N. υἷε

[1] Good illustrations of strong and weak inflexion. See Giles, *Comp. Philology*, § 259.

3. **νηῦς** (Attic ναῦς): three stems ναυ-, νηυ-, νευ- (i.e. ναϝ-, νηϝ-, νεϝ-).

	Singular.		*Plural.*	
N.	νηῦς		νῆες	νέες
A.	νῆα	νέα	νῆας	νέας
G.	νηός	νεός	νηῶν	νεῶν
D.	νηΐ		νήεσσι νηυσί	νέεσσι

Instrumental ναυφι

4. **δόρυ**: two stems δορϝ- and δορϝατ- (becoming δορρ- and δορρατ- in Aeolic; δουρ- and δουρατ- in Ionic).

	Singular.		*Plural.*	
N. A.	δόρυ		δοῦρα	δούρατα
G.	δουρός	δούρατος	δούρων	
D.	δουρί	δούρατι	δούρεσσι	δούρασι

Similarly γόνυ (stems γονϝ- and γονϝατ-), G. γουνός, γούνατος κ.τ.λ.

Several other words have a second stem in ατ-: e.g.

ἦμαρ	G. ἤματος	εἶδαρ	Pl. εἴδατα
πεῖραρ	πείρατος	οὖθαρ	οὔθατα

5. **κάρη**: stems καρηατ-, καρητ-, κραατ-, κρατ-.

Singular.

G.	καρήᾱτος	κάρητος	κράᾱτος	κρατός
D.	καρήατι	κάρητι	κράατι	κρατί

Plural.

N.A.	καρήατα	κράατα	
G.			κράτων
D.			κρασί

An acc. sing. κρᾶτα is found in Od. VIII. 92.

6. **πολύς**: two stems πολλο- (for πολϝο-) and πολυ- (for πολϝ-).

Singular.

	Masc.		Fem.	Neut.	
N.	πολύς	πολλός	πολλή	πολύ	πολλόν
A.	πολύν	πολλόν	πολλήν	πολύ	πολλόν
G.	πολέος		πολλῆς		
D.		πολλῷ	πολλῇ		

Plural.

N.	πολέες	πολλοί	πολλαί	πολλά
A.	πολέας	πολλούς	πολλάς	πολλά
G.	πολέων	πολλῶν	πολλάων / πολλέων	
D.	πολέεσσι / πολέσι / πολέσσι	πολλοῖσι	πολλῇσι	

There is another form πουλύς, neut. πουλύ, acc. πουλύν.

7. Miscellaneous examples of nouns with varying stems:

Ἀΐδης, G. Ἀΐδαο, Ἀΐδεω, Ἄϊδος, D. Ἀΐδῃ, Ἄϊδι.

οὖδας, G. οὔδεος, D. οὔδεϊ, οὔδει.

λᾶας, A. λᾶαν, G. λᾶος, D. λᾶϊ, Pl. N. λᾶες, G. λάων, D. λάεσσι.

ἐρίηρος, Pl. N. ἐρίηρες, A. ἐρίηρας.

πίων, Fem. πίειρα (for πι-ϝερ-ια), Neut. πῖαρ (for πι-ϝαρ).

[1] πρόφρων, Fem. πρόφρασσα.

§ 8. Comparison of Adjectives.

1. The terminations -ωτερος, -ωτατος are sometimes used even when the penultimate of the positive is long: e.g. κακοξεινώτερος.

2. The terminations -ιων, -ιστος are much more frequent than in Attic.

The following should be noticed:

μακρός	μάσσων (for μάκ-ιων)	μήκιστος
ὠκύς		ὤκιστος
ἄγχι	ἄσσον (for ἄγχ-ιον)	ἄγχιστα
γλυκύς	γλυκίων	
παχύς	πάσσων (for πάχ-ιων)	πάχιστος
[ἀλγ-ος]	ἀλγίων	ἄλγιστος
[2][ἔλεγχος]	[3]ἐλάσσων (for ἐλέγχ-ιων)	ἐλέγχιστος
[κέρδ-ος]	κερδίων	κέρδιστος
[ἀρε-τή]	ἀρείων	ἄριστος

[1] See Brugmann, *Comp. Gram.*, Vol. I. § 311.

[2] There is no adjective ἐλεγχής. For ἐλεγχέες (Il. IV. 242) ἐλεγχέα should be read.

[3] See Brugmann, Vol. II. § 135.

3. Notice also:

(*a*) -τερος, -τατος joined to verbal stems: e.g.

φέρτερος	φέρτατος
φίλτερος	φίλτατος

(*b*) to noun stems (frequent in Homer): e.g.

κύντερος	κύνταται
ὀπλότερος	ὀπλότατος

§ 9. Numerals.

1. The following forms should be noticed.

'One': feminine (as well as μία) ἴα, ἴαν, ἰῆς, ἰῇ; also in one passage a dative neuter ἰῷ. These forms occur in the Iliad only.

'Two': δύω, δύο; δοιώ, δοιοί.

'Four': πίσυρες (Aeolic) as well as τέσσαρες.

'Twelve': δώδεκα, δυώδεκα, δυοκαίδεκα.

'Twenty': ἐείκοσι (for ἑξείκοσι) as well as εἴκοσι.

2. Ordinals, additional forms: πρώτιστος, δεύτατος, τρίτατος, τέτρατος, ἑβδόματος, ὀγδύατος, εἴνατος and ἔνατος.

πρώτιστος is a double superlative.

The others are also superlative in form, having the suffix ατο.

§ 10. Pronouns.

1. *Personal Pronouns.*

		First Person.	Second Person.	Third Person.
Sing.	N.	ἐγών, ἐγώ	σύ, τύνη	
	A.	ἐμέ, enclitic με	σέ	ἑέ, ἕ, μιν
	G.	ἐμεῖο, ἐμέο, ἐμεῦ, enclitic μευ	σείο, σέο, σεῦ, τεοῖο	εἷο, ἕο, εὖ
	D.	ἐμοί, enclitic μοι	σοί, enclitic τοι: τεῖν	ἑοῖ, οἱ
Dual.	N.A.	νῶϊ	σφωΐ	σφωέ
	G.D.	νῶϊν	σφωΐν	σφωΐν
Plur.	N.	ἡμεῖς, ἄμμες	ὑμεῖς, ὔμμες	
	A.	ἡμέας, ἄμμε	ὑμέας, ὔμμε	σφέας, σφας, σφε
	G.	ἡμείων, ἡμέων	ὑμείων, ὑμέων	σφείων, σφέων
	D.	ἦμῖν, ἦμιν (encl.), ἄμμι ν)	ὑμίν, ὔμιν (encl.), ὔμμι(ν)	σφίσι(ν), ὔμιν (encl.), σφι(ν)

The forms *ἐμέθεν, σέθεν, ἕθεν* generally called genitives are held by some to be ablatives. But the suffix *-θεν* usually denotes 'place from which' only, not *separation* generally (the meaning of the ablative): e.g. *οὐρανόθεν* 'from heaven'. *ἐμέθεν, σέθεν, ἕθεν* are, however, used both as genitives and ablatives.

2. *Possessive Pronouns.*

	Singular.	*Dual.*	*Plural.*
First Person	*ἐμός*	*νωΐτερος*	*ἡμέτερος* and *ἀμός* (or *ἀμός*)
Second Person	*σός* and *τεός*	*σφωΐτερος*	*ὑμέτερος* and *ὑμός*
Third Person	*ἑός* and *ὅς*		*σφέτερος* and *σφός*

3. **τίς** makes in the genitive singular *τέο* and *τεῦ*, enclitic *τευ*, in the dative *τέῳ* and *τῳ* (only enclitic), in the genitive plural *τέων*.

4. **ὅστις.**

	Singular.	*Plural.*
N.	*ὅστις, ὅτις: ἥτις: ὅτι, ὅττι*	*οἵτινες: ἅσσα*
A.	*ὅντινα, ὅτινα: ἥντινα: ὅτι, ὅττι*	*οὕστινας, ὅτινας: ἅστινας: ἅσσα*
G.	*ὅττεο, ὅττευ, ὅτευ*	*ὅτεων*
D.	*ὅτεῳ, ὅτῳ*	*ὁτέοισι*

5. **ὅδε.** The *δε* in *τοῖσδε* sometimes takes a case-ending: thus *τοίσδεσσι* and *τοίσδεσι*.

VERBS.

§ 11. Thematic and Non-Thematic Forms.

For the understanding of Homeric verbs it is very important to grasp the distinction between *Thematic* and *Non-Thematic* forms.

Thematic forms are those which have a Thematic vowel: e.g. λέγ-ο-μεν is a Thematic form, the vowel ο being the Thematic vowel, so called because by means of it the *Theme* λεγο- is formed from the Root λεγ-. In λέγ-ε-τε the Thematic vowel is ε[1]. The present tense of λέγω is called a Thematic tense[2].

Non-Thematic forms are those which do not contain a Thematic vowel: e.g. φη-μί, the Tense-stem being the same as the Verb-stem[3].

§ 12. Longer and Shorter Stems.

The employment of two stems in Non-Thematic forms should be carefully noticed:

(*a*) the longer stems, to which are joined the 'lighter' person-endings, i.e. the three persons of the indicative active singular.

(*b*) the shorter stems, to which are joined the 'heavier' person-endings, i.e. all those except the indic. act. sing.

[1] The rule is that before μ and ν the Thematic vowel is ο, before other letters ε. In the subjunctive these vowels become ω and η by the addition of a second ο or ε to form the mood-stem.

[2] So also γί-γν-ο-μαι is Thematic; also the ordinary Second Aorists like ἔ-λαβ-ο-ν. The Future is a Thematic Tense, as its characteristic suffix σο, σε, contains the thematic vowel. The Subjunctive Mood is Thematic.

[3] ἔ-βη-ν is a Non-Thematic Second Aorist. The Aorist in -σα and the Passive Aorists are Non-Thematic; so also the Perfect. The Optative Mood is Non-Thematic, as its suffix -ιη or ι does not contain a Thematic vowel.

Examples :

Long stems.	*Short stems.*
φη-μί	φα μέν (1st plur.)
δίδω-σι	δίδο-μαι (middle)
τέτληκ-ε	τέτλα-μεν (1st plur.)
ἔ-θηκ-ας	ἐθέ-την (dual)
εἶ-μι	ἴ-θι (imperative)

§ 13. Augment.

The augment is retained or left out, according to the requirements of the metre. In the Pluperfect it is generally lost.

The letters λ, μ, ν, ρ, σ are sometimes doubled after the Augment : e.g. ἔλλαβε, ἔσσευα.

Words beginning with an original *f* or σ have the Syllabic Augment : e.g. ἔαξα (for ἐϝαξα), ἔειπον (for ἐϝείπον), εἶχον (for ἔσεχον).

The Augment is η in ἦια 'I went' and ἠείδει 'he knew'.

§ 14. Present and Imperfect.

Non-Thematic Forms.

1. (*a*) Presents formed with the suffixes νη(να) and νυ are very frequent in Homer: e.g. δάμνημι, κίρνημι, μάρναμαι, ἄγνυμι, δαίνυμαι.

(*b*) εἰμί 'I am', εἶμι 'I will go', κεῖμαι, φημί (ἦ 'he said' is from ἠμί[1]).

(*c*) Reduplicated Presents such as τίθημι, δίδωμι, ἵημι, πίμπλημι, βιβάς 'striding' (from an assumed βίβημι).

2. Notice the termination of the second person singular in -σθα: e.g. present οἶσθα, διδοῖσθα (? διδῶσθα), τιθεῖσθα (? τιθῆσθα); imperfect ἦσθα, ἔφησθα.

The second person singular endings of the Middle are -σαι and -σο.

[1] Cf. ἠσί in Sappho and ἦ δ' ὅς in Plato.

THEMATIC FORMS.

3. Verbs in *-ιω*, *-αιω*, *-ειω* are very frequent in Homer; e.g. *μηνίω*, *λιλαίομαι*, *τελείω*.

4. There are many instances in Homer of collateral forms of Presents existing side by side and expressing virtually the same meaning, e.g.

ἔδω, *ἔσθω* (=*ἔδθω*), *ἐσθίω*.
ἴκω, *ἱκάνω*, *ἱκνέομαι*.
τάνυμαι, *τανύω*, *τείνω*, *τιταίνω*.

5. In Thematic forms the *σ* of the second-person endings of the Middle (*σαι*, *σο*) is lost: e.g. *ἔρχεαι*.

§ 15. Aorists.

FIRST AORIST.

1. In the First Aorist (sometimes called the 'Sigmatic Aorist' and sometimes the 'Weak Aorist') the endings are added directly to the stem. Hence this tense ranks as a Non-Thematic tense.

The termination *-σσα*, which is very frequent in Homer, is found

(*a*) in the case of stems in *σ*: e.g. *ἐ-τέλεσ-σα*, *ἔ-ξεσ-σα*.

(*b*) in the case of stems in *δ* and *τ*, when assimilation takes place: e.g. *ἐπασσάμην* for *ἐ-πατ-σάμην*: *ἐχασσάμην* for *ἐ-χαδ-σάμην*. Note however that the *σσ* is by no means invariable; thus we find *ἐπάσαντο*.

(*c*) in the case of other stems, by false analogy: e.g. *ἐ-κάλε-σσα*, *ἐ-τάνυ-σσα*.

When *-σα* is preceded by a short vowel there is almost always a collateral form in *-σσα*.

2. *Aorists in -α.* A few Aorists are formed with *-α* instead of *-σα*: e.g.

Stem.	*Aorist.*	*Stem.*	*Aorist.*
καϝ-	*ἔκηα* 'I burnt'	*χεϝ-*	*ἔχευα*, *ἔχεα* 'I poured'
ἐνεκ-	*ἤνεικα* 'I bore'		

3. *Aorists in -σα of liquid stems.* Some stems ending in λ and ρ have Aorists in -σα: e.g.

Stem.	*Aorist.*	*Stem.*	*Aorist.*
κελ-	ἔκελσα 'I ran ashore'	κυρ-	ἔκυρσα 'I met'
ἀρ-	ἦρσα 'I fitted'	ὀρ-	ὦρσα 'I roused'
κερ-	ἔκερσα 'I cut'	φυρ-	ἔφυρσα 'I mixed'

Second Aorist.

4. *Second* (or *Strong*) *Aorist* (*Non-Thematic*).

Examples:

Stem.	*Aorist.*
δυ-	ἔδυ 'he sank'
κτα-	ἔκταν 'I killed'
βαλ-	ξυμβλήτην 'they met'
γηρα-	ἐγήρᾰ 'he grew old'
οὐτα-	οὐτᾰ 'he wounded'
λεχ-	λέκτο 'he lay'
δεχ-	ἐδέγμην 'I received'
φθι-	ἔφθιτο 'he was destroyed'
Fαλ-	ἄλτο[1] 'he swooped'
γεν-	γέντο 'he grasped'
σϝυ-	ἐσσύμεθα 'we rushed'
κτι-	κτίμενος 'built'

5. *Second Aorist* (*Thematic*), i.e. the ordinary Second Aorist formed from the short stem with the Thematic vowel ε or ο.

When the long stem contains an ε, the short stem is obtained by dropping the ε: e.g.

Long Stem. Aor.	*with Short Stem.*	*Long Stem. Aor.*	*with Short Stem.*
λειπ-	ἔ-λιπ-ον	σεχ-	ἔ-σχ-ον
στειχ-	ἔ-στιχ-ον	πελ-	ἐ-πλ-όμην
φευγ-	ἔ-φυγ-ον	πετ-	ἐ-πτ-όμην

[1] ἄλτο, not ἆλτο, is the right accentuation.

In the following cases the liquid of the short stem becomes "sonant", i.e. develops a vowel sound[1]:

Long Stem.	*Aor. with Short Stem.*
τρεπ-	ἔτραπον for ἔ-τρπ-ον
δερκ-	ἔδρακον for ἔ-δρκ-ον
περθ-	ἔπραθον for ἔ-πρθ-ον

Similarly in the following cases the nasal of the short stem becomes sonant[2]. The ν becomes α, and all trace of the nasal character of the sound has passed away.

πενθ-	ἔπαθον for ἔ-πνθ-ον
λεγχ-	ἔλαχον for ἔ-λνχ-ον
χενδ-	ἔχαδον for ἔ-χνδ-ον

Reduplicated Second Aorists. These are common in Homer.

Examples:

Stem.	*Aorist.*
ταγ-	τεταγών 'grasping'
φραδ-	ἐπέφραδε 'he shewed'
ἀρ-	ἤραρε 'he fitted'
ἀλκ-	ἄλαλκε 'he warded off'
τυκ-	τετυκέσθαι 'to make'
fεπ-	ἔειπον (for ἐfέfεπον) 'I spoke'

Mixed Aorist.

6. Sometimes the Thematic vowel of the Second Aorist is joined to the σ stem characteristic of the First Aorist: e.g.

προσεβήσετο 'went to'	ἄξοντο 'they brought'
ἐδύσετο 'sank'	οἴσετε 'bring'
ἦξον 'I came'	λέξεο 'lie down'

[1] Philologists denote the "sonant liquids" by the symbols $\dot{r}$ and $\dot{l}$. They are represented in Greek by αρ, ρα and αλ, λα respectively. See Giles, *Comp. Philology*, § 151 sqq.

[2] The "sonant nasals" are denoted by the symbols $\dot{m}$ and $\dot{n}$. In Greek $\dot{m}$ appears as α or, under certain conditions, αμ, $\dot{n}$ as α or, under certain conditions, αν. See Giles, § 155 sqq.

AORISTS PASSIVE.

7. The First Aorist Passive in Homer differs from that of Attic in often having the short stem: e.g. *ἐτύχθη*, not *ἐτεύχθη*.

The following formations should be noticed and compared with those given in § **15.** 5:

Long Stem.	*Aorist formed from Short Stem.*
τρεφ-	*ἐτράφην* for *ἐ-τρφ-ην*
τερπ-	*ἐτάρπην* for *ἐ-τρπ-ην*

The third person plural of both passive Aorists sometimes ends in *-εν* (for *-ηντ*): e.g. *ἤγερθεν*, *ἔτραφεν*, *μίγεν*.

§ 16. Frequentative Forms.

The suffix *-σκ* denoting 'repeated action' is joined

(*a*) to Present stems: e.g. *καλέ-εσκον*, *φέρ-εσκον*, *ποιμαίνε-σκεν*, *ἔσκε* (=*ἐσ-σκε* 'used to be').

(*b*) to Aorist stems: (1) Aor. 1, *ἐλάσα-σκεν*, *ὄρσα-σκεν*,
(2) Aor. 2, *στά-σκεν*, *ἴδ-εσκε*, *εἶπ-εσκεν*.

§ 17. Future.

1. The *σ* of the Future suffix is often doubled: e.g. *αἰδέσσομαι*, *ἐφοπλίσσω*.

2. The Future of stems ending in *λ*, *μ*, *ν*, *ρ* is formed without *σ*: e.g.

ἀγγελέω	*ἐρέω*
βαλέω	*σημανέω*

3. Verbs which form an Aorist in *-σα* or *-σσα* generally form the Future without *σ*: e.g.

Aorist.	*Future.*
ἐτάνυσσα	*τανύω*
ἐτέλεσσα	*τελέω*
ἤλασα	*ἐλόω*

4. Some Futures are formed from the stem of the Reduplicated Aorist: e.g.

κεχαρήσω	*πεπιθήσω*
κεκαδήσω	*πεφιδήσομαι*

5. A few forms such as ἔδομαι and βείομαι, generally said to be Futures, are probably really Subjunctives. Cf. *θείομαι*, § **20.** 1.

§ 18. Perfect and Pluperfect.

1. Perfects in Homer are generally conjugated with two stems, the longer and shorter, varying with the weight of the endings: e.g.

Long Stems.	*Short Stems.*
γέγονα, -ας, -ε	[1]γεγάτην (dual), γεγάασι (3rd plur.)
μέμονα ,, ,,	[1]μέμαμεν (1st plur.), μεμάτω (imperat.)
βέβηκα ,, ,,	βέβαμεν (1st plur.), βεβάασι (3rd plur.)
πέφυκα ,, ,,	πεφύασι (3rd plur.), πεφυώς (part.)
τέτληκα ,, ,,	[2]τέτλαθι (imperat.), τετληώς (part.)
οἶδα, οἶσθα, οἶδε	ἴδμεν (1st plur.), ἴδμεναι (infin.)
τέθηλα, τεθηλώς (part.)	τεθαλυῖα (fem. part.)
πέφευγα, πεφευγώς (part.)	πεφυγμένος (mid. part.)

2. Notice the Homeric participles κεκοτηώς, κεχαρηώς, τετιηώς.

3. *Attic Reduplication* (so called) takes place in the case of stems beginning with a vowel followed by a consonant: e.g.

Stem.	*Perfect.*	*Stem.*	*Perfect.*
ἀρ-	ἄρηρα	ἀλα-	ἀλάλημαι
ὀδ-	ὄδωδα	ἀχ-	ἀκάχημαι

4. *Presents formed from Perfect stems.* Sometimes a Perfect stem takes a Thematic vowel, e.g.

ἀνωγ-	ἀνώγει (pres. 3rd sing.)
μεμηκ-	ἐμέμηκον (imperf.)
γέγων-	ἐγέγωνε (imperf.)

ἧκω is a verb of this kind.

5. *Pluperfect* formed in two ways:

(*a*) In the singular, with the augment which is often omitted and the suffix -εα joined to the longer forms of the stem: e.g. ἠνώγεα, ἤδεα. The third singular -εε(ν) is contracted into -ει(ν): e.g. ᾔδει.

[1] μέμαμεν is for μέ-μν-μεν, the long stem being μεν-, the short μν-: cf. § **15.** 5. So μεμάτω is for με-μν-τω: cf. Latin *memento*. Cf. also τέταται for τέ-τν-ται, the long stem being τεν-.
γεγάτην is for γε-γν-την. γεγάασι is for γε-γν-ντι.
[2] The short stem is τλ-, the α being due to the sonant liquid.

(*b*) In the dual and plural the short form of the stem is used with the ordinary past-tense endings: e.g. *ἐ-πέπιθ-μεν* (*πέποιθα*), *ἐ-ίκ-την* (*ἔοικα*).

6. *Passive.* The endings of the third plural *-νται*, *-ντο*, except after *α*, *ε*, *ο*, appear as *-ατται*, *-ατο* (for *-νται*, *-ντο*): e.g. *τετράφαται*, *ἔρχαται*, *δεδαίαται*, *ἥατο*, *κείατο*.

§ 19. Imperative.

In Non-Thematic forms the ending *-θι* is generally retained; e.g. *κλῦθι*. *τέτλαθι*.

§ 20. Subjunctive.

NON-THEMATIC.

1. Tenses which in the Indicative have no Thematic vowel form the Subjunctive by inserting a Thematic vowel (*ο* and *ε*, or *ω* and *η*) after the stem, according to the following scheme:

Active.

Singular.	*Dual.*	*Plural.*
-ω		*-ομεν*
-ῃς -ῃσθα	*-ετον*	*-ετε*
-ῃ -ῃσι	*-ετον*	*-ωσι*

Middle.

-ομαι	*-ομεθον*	*-ομεθα -ομεσθα*
-εαι	*-ησθον*	*-ησθε*
-εται	*-ησθον*	*-ωνται*

Examples:

Present.	*ἴω*, *ἴῃσθα*, *ἴῃσι*, *ἴομεν* (*go*).
Aor. 1.	*τίσετε*, *τίσωσι* (*honour*).
Aor. 2.	*δώῃ* and *δώῃσι*, *δώομεν*, *δώωσι* (*give*).
	θείω or *θήω*, *θήῃς*, *θείομεν* or *θήομεν*, *θείομαι* (*place*).
	φθίεται, *φθιόμεσθα* (*perish*).
Perfect.	*εἰδέω*, *εἰδῇς*, *εἰδῇ*, *εἴδομεν*, *εἴδετε*, *εἴδωσι* (*know*).
Aor. pass.	*δαμείω* or *δαμήω*, *δαμήῃς*, *δαμήετε* (*be subdued*).
	δαείω or *δαήω* (Indic. *ἐδάην learn*).

Notice especially the Aorist Subjunctive forms in Iliad I. 141–4:

νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
ἐς δ' ἐρέτας ἐπίτηδες ἀγείρομεν, ἐς δ' ἑκατόμβην
θήομεν, ἂν δ' αὐτὴν Χρυσηίδα καλλιπάρῃον
βήσομεν.

THEMATIC.

2. Thematic Tenses form the Subjunctive by changing the Thematic vowel of the Indicative (ε or ο) into η or ω.

The old person-endings *-μι*, *-σθα*, *-σι* are sometimes retained. Thus we find

εἴπωμι, εἴπῃσθα, εἴπῃσι.
ἐθέλωμι, ἐθέλῃσθα, ἐθέλῃσι.

The termination of the second person singular middle is generally *-ηαι*, rarely *-εαι* or *-ῃ*.

§ 21. Optative.

1. Non-Thematic Tenses (except the First Aorist) take

(*a*) *-ιη* before light person-endings: e.g. *θε-ίη-ν, τεθνα-ίη-ς.*

(*b*) *-ι* before heavy person-endings: e.g. *φα-ῖ-μεν, θε-ῖ-τε.*

This *-ι* is absorbed in a few cases: e.g. *δύη* (for *δυ-ι-η*), *ἀποφθί-μην* (for *ἀποφθι-ι-μην*).

2. The First Aorist endings are *-αιμι*, *-ειας* or *-αις*, *-ειε(ν)* or *-αι*, *-αιμεν, -αιτε, -ειαν.*

3. The third plural middle ends in *-ατο* (for *-ντο*), e.g. *ἑποίατο, ἀπολοίατο, σχοίατο.* Cf. § 18. 6.

§ 22. Infinitive.

1. The Infinitive is not really a mood, its endings being originally case-endings, and its syntax that of a noun. See Appendix E.

2. The formation of the Infinitive of Non-Thematic tenses may be seen from the following examples:

Present. *ἱστά-μεναι, ἔδ-μεναι, ὀρνύ-μεν.*
Aor. 2. *δό-μεναι, δό-μεν, δοῦ-ναι: οὐτά-μεναι, οὐτά-μεν.*
Aor. 2, pass. *μιγή-μεναι, μιγῆ-ναι.*
Perfect. *δειδί-μεν* for *δε-δῖ-μεν: τεθνά-μεναι.*

-ναι in *δοῦ-ναι* and *μιγῆ-ναι* = *-εναι* (found in *ἰ-έναι*), the *ε* being absorbed by contraction; cf. the Cyprian form *δοΓέναι*[1].

δομέναι is in reality a dative case; while *δόμεν*, a suffixless stem, is probably a locative; cf. *αἰέν*, the suffixless locative of *αἰών*[2].

3. *Thematic tenses.* These forms all occur:

Present. *ἀμυν-έμεναι, ἀμυν-έμεν, ἀμύν-ειν.*
Future. *ἀξ-έμεναι, ἀξ-έμεν, ἄξ-ειν.*
Aor. 2. *εἰπ-έμεναι, εἰπ-έμεν, εἰπ-εῖν.*

The Aor. 2 Infinitive often ends in *-εειν* (probably for *-εεν*): e.g. *βαλέειν.*

§ 23. Verbs in -αω, -εω, -οω.

1. *Verbs in* **-αω.** In these assimilation of vowels is very frequent: e.g.

γελόω for *γελάω*, the *α* being assimilated to the following *ω*.

περάᾳ for *περάει*, the *ει* being assimilated to the preceding *α*.

μηχανόωνται for *μηχανάονται*, where *ο* prevails over *α* and then is itself changed to *ω*.

ἠβώοντες for *ἠβάοντες*, the *α* being assimilated to the following *ο*.

ὀρᾶσθαι for *ὀράεσθαι*, the *ε* being assimilated to the preceding *α*.

ἐᾶς for *ἐάῃς*, the *η* being assimilated to the preceding *α*.

The rule is that (1) *α* prevails over *ε* or *η*,
(2) *ο* or *ω* prevails over *α*.

Sometimes contraction takes place.

Unassimilated forms occur rarely: e.g. *ναιετάω, ἀοιδάει.*

2. *Verbs in* **-εω.** These are generally left uncontracted:
-εω is never contracted,
-εο rarely contracted,
-εει sometimes contracted.

-εο and *-εου* when contracted become *-ευ*: e.g. *ἐθηεύμεσθα* for *ἐθηεομεσθα*, *καλεῦντες* for *καλέοντες.*

[1] See Brugmann, *Comp. Gram.*, Vol. II. § 126.
[2] See Ibid., §§ 113, 114.

3. *Verbs in* **-οω**. These are generally contracted.

Such forms as **ἀρόωσι δηιόωντες** (from verbs in -οω) appear to be due to the false analogy of the assimilated forms of verbs in -αω.

§ 24. εἰμί 'I am.'

	Sing.	*Plur.*
Present.	εἰμί	εἰμέν
	ἐσσί, εἶς[1]	ἐστέ
	ἐστί	εἰσί, ἔᾱσι
	Dual. ἐστόν.	
Imperfect.	ἔα, ἦα, ἔον	ἦμεν
	ἔησθα, ἦσθα	ἦτε
	ἦεν, ἦν, ἔην, ἤην	ἦσαν, ἔσαν
	Dual. ἤστην.	
Frequentative.	3rd sing. ἔσκε.	
Future.	ἔσ(σ)ομαι, ἔσσεαι, ἔσσεται, ἐσσείται, ἔσται.	
Subjunctive.	ἔω, ἔῃς, ἔῃσι and ἔῃ, κ.τ.λ.	
Optative.	εἴην, εἴης and ἔοις, εἴη and ἔοι.	
Imperative.	ἔσσο, ἔστω, κ.τ.λ.	
Infinitive.	ἔμμεναι, ἔμεναι, ἐμεν, εἶναι.	
Participle.	ἐών, ἐοῦσα, ἐόν, κ.τ.λ.	

[1] Probably **ἐσσ'** should be read for εἶς of the MSS. in X. 325 and some other passages.

ΟΔΥΣΣΕΙΑΣ Κ.

The Aeolian isle. Aeolus lord of the winds befriends Odysseus.

Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν
Αἴολος Ἱπποτάδης, φίλος ἀθανάτοισι θεοῖσι,
πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τεῖχος
χάλκεον ἄρηκτον, λισσὴ δ' ἀναδέδρομε πέτρη.
τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν,
ἓξ μὲν θυγατέρες, ἓξ δ' υἱέες ἡβώοντες.
ἔνθ' ὅ γε θυγατέρας πόρεν υἱάσιν εἶναι ἀκοίτις.
οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ
δαίνυνται· παρὰ δέ σφιν ὀνείατα μυρία κεῖται·
κνισῇεν δέ τε δῶμα περιστεναχίζεται αὐλῇ
ἤματα· νύκτας δ' αὖτε παρ' αἰδοίης ἀλόχοισιν
εὕδουσ' ἔν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.
καὶ μὲν τῶν ἱκόμεσθα πόλιν καὶ δώματα καλά.
μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,
Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν·
καὶ μὲν ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.
ἀλλ' ὅτε δὴ καὶ ἐγὼν ὁδὸν ᾔτεον ἠδ' ἐκέλευον
πεμπέμεν, οὐδέ τι κεῖνος ἀνήνατο, τεῦχε δὲ πομπήν.

δῶκε δέ μ' ἐκδείρας ἀσκὸν βοὸς ἐννεώροιο,
ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα·
κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,
ἠμὲν παυέμεναι ἠδ' ὀρνύμεν, ὅν κ' ἐθέλῃσι·
νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
ἀργυρέῃ, ἵνα μή τι παραπνεύσειε ὀλίγον περ.
αὐτὰρ ἐμοὶ πνοιὴν ζεφύρου προέηκεν ἀῆναι,
ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν
ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.

Folly of the comrades of Odysseus.

ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ·
τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,
καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἐόντες.
ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα·
αἰεὶ γὰρ πόδα νηὸς ἐνώμων οὐδέ τῳ ἄλλῳ
δῶχ' ἑτάρων, ἵνα θᾶσσον ἱκοίμεθα πατρίδα γαῖαν·
οἱ δ' ἕταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον
καί μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι,
δῶρα παρ' Αἰόλοο μεγαλήτορος Ἱπποτάδαο.
ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"ὦ πόποι, ὡς ὅδε πᾶσι φίλος καὶ τίμιός ἐστιν
ἀνθρώποις, ὅτεών τε πόλιν καὶ γαῖαν ἵκηται.
πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ
ληίδος· ἡμεῖς δ' αὖτε ὁμὴν ὁδὸν ἐκτελέσαντες
οἴκαδε νισόμεθα κενεὰς σὺν χεῖρας ἔχοντες·
καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότητι
Αἴολος. ἀλλ' ἄγε θᾶσσον ἰδώμεθα ὅττι τάδ' ἐστίν,
ὅσσος τις χρυσός τε καὶ ἄργυρος ἀσκῷ ἔνεστιν."

They are driven back to the Aeolian isle, where they are roughly received.

ὣς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἑταίρων·
ἀσκὸν μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν·
τοὺς δ' αἶψ' ἁρπάξασα φέρεν πόντονδε θύελλα
κλαίοντας, γαίης ἄπο πατρίδος. αὐτὰρ ἐγώ γε
ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα,
ἠὲ πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,
ἦ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.
ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
κείμην· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ
αὖτις ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι.

ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
αἶψα δὲ δεῖπνον ἕλοντο θοῇς παρὰ νηυσὶν ἑταῖροι.
αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,
δὴ τότ' ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον
βῆν εἰς Αἰόλοο κλυτὰ δώματα· τὸν δ' ἐκίχανον
δαινύμενον παρὰ ἦ τ' ἀλόχῳ καὶ οἶσι τέκεσσιν.
ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ
ἑζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἔκ τ' ἐρέοντο·
"πῶς ἦλθες, Ὀδυσεῦ; τίς τοι κακὸς ἔχραε δαίμων;
ἦ μέν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἂν ἵκηαι
πατρίδα σὴν καὶ δῶμα καὶ εἴ πού τοι φίλον ἐστίν."

ὣς φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·
"ἄασάν μ' ἕταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος
σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν
ὑμῖν."

ὣς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν.
οἱ δ' ἄνεῳ ἐγένοντο· πατὴρ δ' ἠμείβετο μύθῳ·

"ἔρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζωόντων·
οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν
ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθηται μακάρεσσιν.
ἔρρ', ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ' ἱκάνεις."

Laestrygonia.

ὣς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.
ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.
τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς
ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνετο πομπή.
ἑξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ·
ἑβδομάτῃ δ' ἱκόμεσθα Λάμου αἰπὺ πτολίεθρον,
Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν
ἠπύει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει.
ἔνθα κ' ἄυπνος ἀνὴρ δοιοὺς ἐξήρατο μισθούς,
[τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων·]
ἐγγὺς γὰρ νυκτός τε καὶ ἤματός εἰσι κέλευθοι.
ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, ὃν πέρι πέτρη
ἠλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,
ἀκταὶ δὲ προβλῆτες ἐναντίαι ἀλλήλῃσιν
ἐν στόματι προύχουσιν, ἁραιὴ δ' εἴσοδός ἐστιν,
ἔνθ' οἵ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.
αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο
πλησίαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,
οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνη·
αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν
αὐτοῦ ἐπ' ἐσχατιῆς, πέτρης ἐκ πείσματα δήσας.
ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών.
ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἔργα,
καπνὸν δ' οἷον ὁρῶμεν ἀπὸ χθονὸς αἴσσοντα.
δὴ τότ' ἐγὼν ἑτάρους προΐειν πεύθεσθαι ἰόντας,

οἵ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας.

Odysseus loses eleven ships men and all. He escapes with his own ship.

οἱ δ' ἴσαν ἐκβάντες λείην ὁδόν, ᾗ περ ἄμαξαι
ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην.
κούρῃ δὲ ξύμβλητο πρὸ ἄστεος ὑδρευούσῃ, 105
θυγατέρ' ἰφθίμῃ Λαιστρυγόνος Ἀντιφάταο.
ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον
Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον.
οἱ δὲ παριστάμενοι προσεφώνεον ἔκ τ' ἐρέοντο,
ὅς τις τῶνδ' εἴη βασιλεύς, καὶ οἷσιν ἀνάσσοι· 110
ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφὲς δῶ.
οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα
εὗρον ὅσην τ' ὄρεος κορυφήν, κατὰ δ' ἔστυγον αὐτήν.
ἡ δ' αἶψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον. 115
αὐτίχ' ἕνα μάρψας ἑτάρων ὁπλίσσατο δεῖπνον·
τὼ δὲ δύ' αἰξαντε φυγῇ ἐπὶ νῆας ἱκέσθην.
αὐτὰρ ὁ τεῦχε βοὴν διὰ ἄστεος· οἱ δ' ἀΐοντες
φοίτων ἴφθιμοι Λαιστρυγόνες ἄλλοθεν ἄλλος,
μυρίοι, οὐκ ἀνδρεσσιν ἐοικότες ἀλλὰ Γίγασιν. 120
οἵ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισι
βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει
ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμενάων·
ἰχθῦς δ' ὡς πείροντες ἀτερπέα δαῖτα φέροντο.
ὄφρ' οἱ τοὺς ὄλεκον λιμένος πολυβενθέος ἐντός, 125
τόφρα δ' ἐγὼ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρῴροιο.

αἶψα δ' ἐμοῖς ἑτάροισιν ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπῃς, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν·
οἱ δ' ἄλα πάντες ἀνέρριψαν δείσαντες ὄλεθρον.
ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
νηῦς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.

The Aeaean isle of Circe.

ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.
Αἰαίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·
ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἠελίοιο
μητρός τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.
ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ
ναύλοχον ἐς λιμένα, καί τις θεὸς ἡγεμόνευεν.
ἔνθα τότ' ἐκβάντες δύο τ' ἤματα καὶ δύο νύκτας
κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐυπλόκαμος τέλεσ' Ἠώς,
καὶ τότ' ἐγὼν ἐμὸν ἔγχος ἑλὼν καὶ φάσγανον ὀξὺ
καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπήν,
εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπήν τε πυθοίμην.
ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών,
καί μοι ἐείσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης
Κίρκης ἐν μεγάροισι διὰ δρυμὰ πυκνὰ καὶ ὕλην.
μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἐλθεῖν ἠδὲ πυθέσθαι, ἐπεὶ ἴδον αἴθοπα καπνόν.
ὧδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,
πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ δῖνα θαλάσσης
δεῖπνον ἑταίροισιν δόμεναι προέμεν τε πυθέσθαι.

Odysseus provides food for his men.

ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸ ἀμφιελίσσης,
καὶ τότε τίς με θεῶν ὀλοφύρατο μοῦνον ἐόντα,
ὃς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν
ἧκεν· ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης
πιόμενος· δὴ γάρ μιν ἔχεν μένος ἠελίοιο.
τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα
πλῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε·
καὶδ δ' ἔπεσ' ἐν κονίῃσι μακών, ἀπὸ δ' ἔπτατο θυμός.
τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς
εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ
εἴασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπάς τε λύγους τε,
πεῖσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθε
πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου.
βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν
ἔγχει ἐρειδόμενος, ἐπεὶ οὔ πως ἦεν ἐπ' ὤμου
χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.
καὶδ δ' ἔβαλον προπάροιθε νεός, ἀνέγειρα δ' ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
"ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ' ἀχύμενοί περ
εἰς Ἀίδαο δόμους, πρὶν μόρσιμον ἦμαρ ἐπέλθῃ.
ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θοῇ βρῶσίς τε πόσις τε,
μνησόμεθα βρώμης μηδὲ τρυχώμεθα λιμῷ."
ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἁλὸς ἀτρυγέτοιο
θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν.
αὐτὰρ ἐπεὶ τάρπησαν ὁρώμενοι ὀφθαλμοῖσι,
χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα

ἤμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

Eurylochus and half of the comrades of Odysseus start off to explore the island.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·
"[κέκλυτέ μευ μύθων κακά περ πάσχοντες ἑταῖροι.]
ὦ φίλοι, οὐ γὰρ ἴδμεν ὅπῃ ζόφος οὐδ' ὅπῃ ἠώς,
οὐδ' ὅπῃ ἠέλιος φαεσίμβροτος εἶσ' ὑπὸ γαῖαν
οὐδ' ὅπῃ ἀνεῖται· ἀλλὰ φραζώμεθα θᾶσσον,
εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἴομαι εἶναι.
εἶδον γὰρ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθὼν
νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται·
αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσσῃ
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην."
ὣς ἐφάμην· τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ
μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο
Κύκλωπός τε βίης μεγαλήτορος ἀνδροφάγοιο.
κλαῖον δὲ λιγέως θαλερὸν κατὰ δάκρυ χέοντες·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.
αὐτὰρ ἐγὼ δίχα πάντας ἐυκνήμιδας ἑταίρους
ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὄπασσα·
τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής.
κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὦκα·
ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.
βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἑταῖροι
κλαίοντες· κατὰ δ' ἄμμε λίπον γοόωντας ὄπισθεν.

They reach Circe's palace. All except Eurylochus are turned into swine.

εὗρον δ' ἐν βήσσῃσι τετυγμένα δώματα Κίρκης
ξεστοῖσιν λάεσσι περισκέπτῳ ἐνὶ χώρῳ.
ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἠδὲ λέοντες,
τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
οὐδ' οἵ γ' ὡρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
οὐρῇσιν μακρῇσι περισαίνοντες ἀνέσταν.
ὡς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα
σαίνωσ'· αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ·
ὣς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἠδὲ λέοντες
σαῖνον· τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο,
Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὀπὶ καλῇ
ἱστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεάων
λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.
τοῖσι δὲ μύθων ἦρχε Πολίτης ὄρχαμος ἀνδρῶν,
ὅς μοι κήδιστος ἑτάρων ἦν κεδνότατός τε·
"ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἱστὸν
καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,
ἢ θεὸς ἠὲ γυνή· ἀλλὰ φθεγγώμεθα θᾶσσον."
ὣς ἄρ' ἐφώνησεν, τοὶ δ' ἐφθέγγοντο καλεῦντες.
ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤιξε φαεινὰς
καὶ κάλει, οἱ δ' ἅμα πάντες ἀιδρείῃσιν ἕποντο·
Εὐρύλοχος δ' ὑπέμεινεν ὀισάμενος δόλον εἶναι.
εἷσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,
ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρὸν
οἴνῳ Πραμνείῳ ἐκύκα· ἀνέμισγε δὲ σίτῳ
φάρμακα λύγρ', ἵνα πάγχυ λαθοίατο πατρίδος αἴης.
αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα

ῥάβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἐέργνυ.
οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε
καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὡς τὸ πάρος περ. 240
ὣς οἱ μὲν κλαίοντες ἐέρχατο· τοῖσι δὲ Κίρκη
πάρ ῥ' ἄκυλον βάλανόν τ' ἔβαλεν καρπόν τε κρανείης
ἔδμεναι, οἷα σύες χαμαιευνάδες αἰὲν ἔδουσιν.

Eurylochus returns to Odysseus. Odysseus starts for Circe's palace.

Εὐρύλοχος δ' ἂψ ἦλθε θοὴν ἐπὶ νῆα μέλαιναν
ἀγγελίην ἑτάρων ἐρέων καὶ ἀδευκέα πότμον. 245
οὐδέ τι ἐκφάσθαι δύνατο ἔπος ἱέμενός περ,
κῆρ ἄχεϊ μεγάλῳ βεβολημένος· ἐν δέ οἱ ὄσσε
δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός.
ἀλλ' ὅτε δή μιν πάντες ἀγασσάμεθ' ἐξερέοντες,
καὶ τότε τῶν ἄλλων ἑτάρων κατέλεξεν ὄλεθρον· 250
"ἤομεν, ὡς ἐκέλευες, ἀνὰ δρυμά, φαίδιμ' Ὀδυσσεῦ·
εὕρομεν ἐν βήσσῃσι τετυγμένα δώματα καλά
[ξεστοῖσιν λάεσσι περισκέπτῳ ἐνὶ χώρῳ].
ἔνθα δέ τις μέγαν ἱστὸν ἐποιχομένη λίγ' ἄειδεν
ἢ θεὸς ἠὲ γυνή· τοὶ δ' ἐφθέγγοντο καλεῦντες. 255
ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤιξε φαεινὰς
καὶ κάλει, οἱ δ' ἅμα πάντες ἀιδρείῃσιν ἕποντο·
αὐτὰρ ἐγὼν ὑπέμεινα ὀισάμενος δόλον εἶναι.
οἱ δ' ἅμ' ἀιστώθησαν ἀολλέες, οὐδέ τις αὐτῶν
ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον." 260
ὣς ἔφατ'· αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον
ὤμοιιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·
τὸν δ' ἂψ ἠνώγεα αὐτὴν ὁδὸν ἡγήσασθαι.
αὐτὰρ ὅ γ' ἀμφοτέρῃσι λαβὼν ἐλλίσσετο γούνων
[καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα]· 265

"μή μ' ἄγε κεῖσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ·
οἶδα γὰρ ὡς οὔτ' αὐτὸς ἐλεύσεαι οὔτε τιν' ἄλλον
ἄξεις σῶν ἑτάρων· ἀλλὰ ξὺν τοίσδεσι θᾶσσον
φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἦμαρ."
ὣς ἔφατ'· αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
"Εὐρύλοχ', ἦ τοι μὲν σὺ μέν' αὐτοῦ τῷδ' ἐνὶ χώρῳ
ἔσθων καὶ πίνων κοίλῃ παρὰ νηὶ μελαίνῃ·
αὐτὰρ ἐγὼν εἶμι· κρατερὴ δέ μοι ἔπλετ' ἀνάγκη."

Hermes meets Odysseus and gives him advice.

ὣς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλον, ἰὼν ἱερὰς ἀνὰ βήσσας,
Κίρκης ἴξεσθαι πολυφαρμάκου ἐς μέγα δῶμα,
ἔνθα μοι Ἑρμείας χρυσόρραπις ἀντεβόλησεν
ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἐοικὼς
πρῶτον ὑπηνήτῃ, τοῦ περ χαριεστάτη ἥβη·
ἔν τ' ἄρα μοι φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"πῇ δὴ αὖτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἷος
χώρου ἄιδρις ἐών; ἑταροι δέ τοι οἵδ' ἐνὶ Κίρκης
ἕρχαται ὥς τε σύες πυκινοὺς κευθμῶνας ἔχοντες.
ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι
αὐτὸν νοστήσειν, μενέεις δὲ σύ γ' ἔνθα περ ἄλλοι.
ἀλλ' ἄγε δή σε κακῶν ἐκλύσομαι ἠδὲ σαώσω·
τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης
ἔρχευ, ὅ κέν τοι κρατὸς ἀλάλκῃσιν κακὸν ἦμαρ.
πάντα δέ τοι ἐρέω ὀλοφώια δήνεα Κίρκης·
τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ.

ἀλλ᾽ οὐδ᾽ ὣς θέλξαι σε δυνήσεται· οὐ γὰρ ἐάσει
φάρμακον ἐσθλόν, ὅ τοι δώσω, ἐρέω δὲ ἕκαστα.
ὁππότε κεν Κίρκη σ᾽ ἐλάσῃ περιμήκεϊ ῥάβδῳ,
δὴ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
Κίρκῃ ἐπαΐξαι ὥς τε κτάμεναι μενεαίνων. 295
ἡ δέ σ᾽ ὑποδείσασα κελήσεται εὐνηθῆναι.
ἔνθα σὺ μηκέτ᾽ ἔπειτ᾽ ἀπανήνασθαι θεοῦ εὐνήν,
ὄφρα κέ τοι λύσῃ θ᾽ ἑτάρους αὐτόν τε κομίσσῃ·
ἀλλὰ κέλεσθαί μιν μακάρων μέγαν ὅρκον ὀμόσσαι
μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, 300
μή σ᾽ ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θήῃ."

ὣς ἄρα φωνήσας πόρε φάρμακον ἀργεϊφόντης
ἐκ γαίης ἐρύσας, καί μοι φύσιν αὐτοῦ ἔδειξε·
ῥίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος·
μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ᾽ ὀρύσ-
σειν 305
ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.

Odysseus resists the wiles of Circe.

Ἑρμείας μὲν ἔπειτ᾽ ἀπέβη πρὸς μακρὸν Ὄλυμπον
νῆσον ἀν᾽ ὑλήεσσαν, ἐγὼ δ᾽ ἐς δώματα Κίρκης
ἤια· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
ἔστην δ᾽ εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο· 310
ἔνθα στὰς ἐβόησα, θεὰ δέ μευ ἔκλυεν αὐδῆς.
ἡ δ᾽ αἶψ᾽ ἐξελθοῦσα θύρας ὤιξε φαεινὰς
καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμην ἀκαχήμενος ἦτορ.
εἶσε δέ μ᾽ εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου
καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν. 315
τεῦχε δέ μοι κυκεῶ χρυσέῳ δέπαι, ὄφρα πίοιμι,
ἐν δέ τε φάρμακον ἧκε κακὰ φρονέουσ᾽ ἐνὶ θυμῷ.

αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, οὐδέ μ' ἔθελξε,
ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"ἔρχεο νῦν συφεόνδε, μετ' ἄλλων λέξο ἑταίρων."
ὣς φάτ'· ἐγὼ δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
Κίρκῃ ἐπήιξα ὥς τε κτάμεναι μενεαίνων.
ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,
καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
"τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;
θαῦμά μ' ἔχει, ὡς οὔ τι πιὼν τάδε φάρμακ' ἐθέλχθης.
οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,
ὅς κε πίῃ καὶ πρῶτον ἀμείψεται ἕρκος ὀδόντων.
σοὶ δέ τις ἐν στήθεσσιν ἀκήλητος νόος ἐστίν.
ἦ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὅν τέ μοι αἰεὶ
φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργεϊφόντης,
ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.
ἀλλ' ἄγε δὴ κολεῷ μὲν ἄορ θέο· νῶι δ' ἔπειτα
εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε
εὐνῇ καὶ φιλότητι πεποίθομεν ἀλλήλοισιν."
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
"ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἤπιον εἶναι;
ἦ μοι σῦς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,
αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις
ἐς θάλαμόν τ' ἰέναι καὶ σῆς ἐπιβήμεναι εὐνῆς,
ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θήῃς.
οὐδ' ἂν ἐγώ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,
εἰ μή μοι τλαίης γε, θεά, μέγαν ὅρκον ὀμόσσαι
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο."
ὣς ἐφάμην· ἡ δ' αὐτίκ' ἀπώμνυεν, ὡς ἐκέλευον.

αὐτὰρ ἐπεί ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὅρκον,
καὶ τότ' ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

Circe entertains Odysseus.

ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο
τέσσαρες, αἵ οἱ δῶμα κάτα δρήστειραι ἔασι.
γίγνονται δ' ἄρα ταί γ' ἔκ τε κρηνέων ἀπό τ' ἀλ-
σέων
ἔκ θ' ἱερῶν ποταμῶν, οἵ τ' εἰς ἅλαδε προρέουσι.
τάων ἡ μὲν ἔβαλλε θρόνοις ἔνι ῥήγεα καλὰ
πορφύρεα καθύπερθ', ὑπένερθε δὲ λῖθ' ὑπέβαλλεν·
ἡ δ' ἑτέρη προπάροιθε θρύνων ἐτίταινε τραπέζας
ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια·
ἡ δὲ τρίτη κρητῆρι μελίφρονα οἶνον ἐκίρνα
ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·
ἡ δὲ τετάρτη ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιεν
πολλὸν ὑπὸ τρίποδι μεγάλῳ· ἰαίνετο δ' ὕδωρ.
αὐτὰρ ἐπεὶ δὴ ζέσσεν ὕδωρ ἐνὶ ἤνοπι χαλκῷ,
ἕς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο
θυμῆρες κεράσασα κατὰ κρατός τε καὶ ὤμων,
ὄφρα μοι ἐκ κάματον θυμοφθόρον εἵλετο γυίων.
αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἠδὲ χιτῶνα,
εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου
καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
[χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· πάρα δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων·]

ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἥνδανε θυμῷ,
ἀλλ' ἤμην ἀλλοφρονέων, κακὰ δ' ὄσσετο θυμός.

Circe restores the transformed comrades of Odysseus to human shape.

Κίρκη δ' ὡς ἐνόησεν ἔμ' ἥμενον οὐδ' ἐπὶ σίτῳ
χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·
"τίφθ' οὕτως, Ὀδυσεῦ, κατ' ἄρ' ἕζεαι ἶσος ἀνάνδῳ
θυμὸν ἔδων, βρώμης δ' οὐχ ἅπτεαι οὐδὲ ποτῆτος;
ἦ τινά που δόλον ἄλλον ὀΐεαι· οὐδέ τί σε χρὴ
δειδίμεν· ἤδη γάρ τοι ἀπώμοσα καρτερὸν ὅρκον."
ὣς ἔφατ'· αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
"ὦ Κίρκη, τίς γάρ κεν ἀνήρ, ὃς ἐναίσιμος εἴη,
πρὶν τλαίη πάσσασθαι ἐδητύος ἠδὲ ποτῆτος,
πρὶν λύσασθ' ἑτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι;
ἀλλ' εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,
λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω ἐρίηρας ἑταίρους."
ὣς ἐφάμην· Κίρκη δὲ δι' ἐκ μεγάροιο βεβήκει
ῥάβδον ἔχουσ' ἐν χειρί· θύρας δ' ἀνέῳξε συφειοῦ,
ἐκ δ' ἔλασεν σιάλοισιν ἐοικότας ἐννεώροισιν.
οἱ μὲν ἔπειτ' ἔστησαν ἐναντίοι, ἡ δὲ δι' αὐτῶν
ἐρχομένη προσάλειφεν ἑκάστῳ φάρμακον ἄλλο.
τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἔφυσεν
φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·
ἄνδρες δ' ἂψ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν
καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράασθαι.
ἔγνωσαν δέ μ' ἐκεῖνοι ἔφυν τ' ἐν χερσὶν ἕκαστος
πᾶσιν δ' ἱμερόεις ὑπέδυ γόος, ἀμφὶ δὲ δῶμα

σμερδαλέον κονάβιζε. θεὰ δ' ἐλέαιρε καὶ αὐτή.
ἡ δέ μευ ἄγχι στᾶσα προσηύδα δῖα θεάων·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
νῆα μὲν ἂρ πάμπρωτον ἐρύσσατε ἠπειρόνδε,
κτήματα δ' ἐν σπήεσσι πελάσσατε ὅπλα τε πάντα·
αὐτὸς δ' ἂψ ἰέναι καὶ ἄγειν ἐρίηρας ἑταίρους."

Odysseus goes to the sea-shore and fetches the rest of his comrades.

ὣς ἔφατ', αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγήνωρ·
βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
εὗρον ἔπειτ' ἐπὶ νηῒ θοῇ ἐρίηρας ἑταίρους
οἰκτρ' ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.
ὡς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας
ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,
πᾶσαι ἅμα σκαίρουσιν ἐναντίαι, οὐδέ τι σηκοὶ
ἴσχουσ', ἀλλ' ἀδινὸν μυκώμεναι ἀμφιθέουσι
μητέρας· ὣς ἐμ' ἐκεῖνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,
δακρυόεντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς
ὡς ἔμεν, ὡς εἰ πατρίδ' ἱκοίατο καὶ πόλιν αὐτὴν
τρηχείης Ἰθάκης, ἵνα τ' ἔτραφεν ἠδὲ γένοντο.
καί μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων·
"σοὶ μὲν νοστήσαντι, διοτρεφές, ὡς ἐχάρημεν,
ὡς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν·
ἀλλ' ἄγε, τῶν ἄλλων ἑτάρων κατάλεξον ὄλεθρον.'
ὣς ἔφαν· αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσι·
"νῆα μὲν ἂρ πάμπρωτον ἐρύσσομεν ἠπειρόνδε,
κτήματα δ' ἐν σπήεσσι πελάσσομεν ὅπλα τε πάντα·

αὐτοὶ δ' ὀτρύνεσθε ἐμοὶ ἅμα πάντες ἕπεσθαι,
ὄφρα ἴδησθ' ἑτάρους ἱεροῖς ἐν δώμασι Κίρκης
πίνοντας καὶ ἔδοντας· ἐπητανὸν γὰρ ἔχουσιν."
ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
Εὐρύλοχος δέ μοι οἷος ἐρύκακε πάντας ἑταίρους·
[καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·]
"ἆ δειλοί, πόσ' ἴμεν; τί κακῶν ἱμείρετε τούτων,
Κίρκης ἐς μέγαρον καταβήμεναι, ἥ κεν ἅπαντας
ἢ σῦς ἠὲ λύκους ποιήσεται ἠὲ λέοντας,
οἵ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκῃ.
ὣς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἵκοντο
ἡμέτεροι ἕταροι, σὺν δ' ὁ θρασὺς εἵπετ' Ὀδυσσεύς·
τούτου γὰρ καὶ κεῖνοι ἀτασθαλίῃσιν ὄλοντο."
ὣς ἔφατ'· αὐτὰρ ἐγώ γε μετὰ φρεσὶ μερμήριξα
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
τῷ οἱ ἀποπλήξας κεφαλὴν οὐδάσδε πελάσσαι
καὶ πηῷ περ ἐόντι μάλα σχεδόν. ἀλλά μ' ἑταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·
"διογενές, τοῦτον μὲν ἐάσομεν, εἰ σὺ κελεύεις,
αὐτοῦ πὰρ νηί τε μένειν καὶ νῆα ἔρυσθαι·
ἡμῖν δ' ἡγεμόνευ' ἱερὰ πρὸς δώματα Κίρκης."
ὣς φάμενοι παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,
ἀλλ' ἕπετ'· ἔδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπήν.

Odysseus and his men remain with Circe for a whole year.

τόφρα δὲ τοὺς ἄλλους ἑτάρους ἐν δώμασι Κίρκη
ἐνδυκέως λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλεν ἠδὲ χιτῶνας·
δαινυμένους δ' ἐὺ πάντας ἐφεύρομεν ἐν μεγάροισιν.

οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐς ἄντα,
κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.
ἡ δέ μευ ἄγχι στᾶσα προσηύδα δῖα θεάων·
"[διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,]
μηκέτι νῦν θαλερὸν γόον ὄρνυτε· οἶδα καὶ αὐτή,
ἠμὲν ὅσ' ἐν πόντῳ πάθετ' ἄλγεα ἰχθυόεντι,
ἠδ' ὅσ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου.
ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον,
εἰς ὅ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,
οἷον ὅτε πρώτιστον ἐλείπετε πατρίδα γαῖαν
τρηχείης Ἰθάκης· νῦν δ' ἀσκελέες καὶ ἄθυμοι,
αἰὲν ἄλης χαλεπῆς μεμνημένοι· οὐδέ ποθ' ὑμῖν
θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέπασθε."

ὣς ἔφαθ'· ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα μὲν ἤματα πάντα τελεσφόρον εἰς ἐνιαυτὸν
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἀλλ' ὅτε δή ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὧραι
[μηνῶν φθινόντων, περὶ δ' ἤματα μακρὰ τελέσθη],
καὶ τότε μ' ἐκκαλέσαντες ἔφαν ἐρίηρες ἑταῖροι·
"δαιμόνι', ἤδη νῦν μιμνήσκεο πατρίδος αἴης,
εἴ τοι θέσφατόν ἐστι σαωθῆναι καὶ ἱκέσθαι
οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν."

[ὣς ἔφαν· αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.]
αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς
γούνων ἐλλιτάνευσα, θεὰ δέ μευ ἔκλυεν αὐδῆς·

[καί μιν φωνήσας ἔπτερόεντα προσηύδων·]
"ὦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἣν περ ὑπέστης,
οἴκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσσυται ἤδη
ἠδ' ἄλλων ἑτάρων, οἵ μευ φθινύθουσι φίλον κῆρ
ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι."

Circe tells Odysseus of his visit to Hades.

ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ.
ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἱκέσθαι
εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο
μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·
τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια
οἴῳ πεπνῦσθαι· τοὶ δὲ σκιαὶ ἀίσσουσιν."
ὣς ἔφατ'· αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς
ἤθελ' ἔτι ζώειν καὶ ὁρᾶν φάος ἠελίοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
καὶ τότε δή μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
"ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;
εἰς Ἄιδος δ' οὔ πώ τις ἀφίκετο νηὶ μελαίνῃ."
ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω·
ἱστὸν δὲ στήσας ἀνά θ' ἱστία λευκὰ πετάσσας
ἧσθαι· τὴν δέ κέ τοι πνοιὴ βορέαο φέρῃσιν.
ἀλλ' ὁπότ' ἂν δὴ νηὶ δι' Ὠκεανοῖο περήσῃς,
ἔνθ' ἀκτή τε λάχεια καὶ ἄλσεα Περσεφονείης,

μακραί τ' αἴγειροι καὶ ἰτέαι ὠλεσίκαρποι,
νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὠκεανῷ βαθυδίνῃ,
αὐτὸς δ' εἰς Ἀίδεω ἰέναι δόμον εὐρώεντα.
ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσι
Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,
πέτρη τε ξύνεσίς τε δύω ποταμῶν ἐριδούπων·
ἔνθα δ' ἔπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,
βόθρον ὀρύξαι ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα·
ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσι,
πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέι οἴνῳ,
τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν.
πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενηνὰ κάρηνα,
ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη,
ῥέξειν ἐν μεγάροισι πυρήν τ' ἐμπλησέμεν ἐσθλῶν·
Τειρεσίῃ δ' ἀπάνευθεν ὄιν ἱερευσέμεν οἴῳ
παμμέλαν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν.
αὐτὰρ ἐπὴν εὐχῇσι λίσῃ κλυτὰ ἔθνεα νεκρῶν,
ἔνθ' ὄιν ἀρνειὸν ῥέζειν θῆλύν τε μέλαιναν
εἰς Ἔρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι
ἱέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλαὶ
ψυχαὶ ἐλεύσονται νεκύων κατατεθνηώτων.
δὴ τότ' ἔπειθ' ἑτάροισιν ἐποτρῦναι καὶ ἀνῶξαι
μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλέι χαλκῷ,
δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
ἰφθίμῳ τ' Ἀίδῃ καὶ ἐπαινῇ Περσεφονείῃ·
αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
ἧσθαι, μηδὲ ἐᾶν νεκύων ἀμενηνὰ κάρηνα
αἵματος ἆσσον ἴμεν πρὶν Τειρεσίαο πυθέσθαι.
ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,

ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα."

They leave the palace and go down to the sea shore.

ὡς ἔφατ'· αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἠώς.
ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἕσσεν·
αὐτὴ δ' ἀργύφεον φᾶρος μέγα ἔννυτο νύμφη,
λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ
καλὴν χρυσείην, κεφαλῇ δ' ἐπέθηκε καλύπτρην.
αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὤτρυνον ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
"μηκέτι νῦν εὕδοντες ἀωτεῖτε γλυκὺν ὕπνον,
ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη."
ὡς ἐφάμην· τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἑταίρους.
Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λίην
ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ἦσιν ἀρηρώς,
ὅς μοι ἄνευθ' ἑτάρων ἱεροῖς ἐν δώμασι Κίρκης
ψύχεος ἱμείρων κατελέξατο οἰνοβαρείων·
κινυμένων δ' ἑτάρων ὅμαδον καὶ δοῦπον ἀκούσας
ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ἦσιν
ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρήν,
ἀλλὰ κατ' ἀντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν
ἀστραγάλων ἐάγη, ψυχὴ δ' Ἄιδόσδε κατῆλθεν.
ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·
"φάσθε νύ που οἶκόνδε φίλην ἐς πατρίδα γαῖαν
ἔρχεσθ'· ἄλλην δ' ἡμιν ὁδὸν τεκμήρατο Κίρκη
εἰς Ἄιδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο."
ὡς ἐφάμην· τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.

ἐζόμενοι δὲ κάτ' αὖθι γόων τίλλοντό τε χαίτας·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.
ἀλλ' ὅτε δή ῥ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
ἤομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες,
τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ
ἀρνειὸν κατέδησεν ὄιν θῆλύν τε μέλαιναν,
ῥεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα
ὀφθαλμοῖσιν ἴδοιτο ἢ ἔνθ' ἢ ἔνθα κιόντα;

NOTES.

The numbers in thick type refer to the sections of the Introduction on Homeric Forms.

1. **Αἰολίην...νῆσον.** This island is said by Strabo to be Strongyle, the modern Stromboli; which "with its active volcano" Mr Gladstone (*Studies*, vol. III. p. 323) thinks may very well have been "the prototype of the gusty island of Aeolus". Others take it to be the island of Lipari. But it is useless to attempt to map out the Wonderland of the Odyssey. "In the present advanced state of geographical knowledge the story of that man, who after reading Gulliver's Travels went to look in his map for Lilliput, appears an absurdity. But those who fixed the exact locality of the floating island of Aeolus or the rocks of the Sirens did much the same" (Grote, vol. I. p. 240). On the geography of the Odyssey see Prof. Jebb's *Introduction to Homer*, pp. 44—6.

2. **Αἴολος.** Cf. Verg. Aen. I. 52 *Aeoliam venit: hic vasto rex Aeolus antro luctantes ventos tempestatesque sonoras imperio premit, ac vinclis et carcere frenat.*

ἀθανάτοισι. On the quantity of the first syllable here and in *θυγατέρες* (6); and on *ἐνὶ νήσῳ* (3) see Appendix G. 1.

3. **πλωτῇ** 'floating', not simply 'approached by ships', as some of the old commentators took it. Cf. Soph. Fragm. 678 *ἰχθύων πλωτῷ γένει.* Cf. also Pindar on Delos *ἦν γὰρ τὸ πάροιθε φορηταὶ κυμάτεσσιν* (Fragm. 58).

πᾶσαν δέ τε. *τε* is here not a conjunction, but the generalising *τε* used frequently in Homer in descriptions of characteristic attributes (Monro, *H. G.* § 332). It must be neglected in translation and looked upon merely as a sign-post. The combination *δέ τε* is very common; cf. 10. The generalising *τε* is especially frequent in similes and 'gnomic' passages.

4. **χάλκεον ἄρηκτον.** "May not the whole description of the floating island with its precipitous sides be a poetical reproduction of the story of some Phoenician sailors, who had voyaged far enough to the North to fall in with an iceberg? The sheer face of ice and the glittering summit seem to be perfectly described by the words *χάλκεον τεῖχος* and *λισσὴ ἀναδέδρομε πέτρη*" (Merry).

ἄρηκτον. This, not *ἄρρηκτον*, is the spelling of Aristarchus; see App. H. 2.

5. **τοῦ.** On the substantival use of the article in Homer see App. A. 1. *τοῦ* is ablatival after *γεγάασιν* 'have been begotten'; and does not go with *μεγάροις*, as some take it. This is made clear by the parallel passage, Il. v. 270 *τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη*.

6. **υἱέες** and **υἱάσιν** (7). See § 7. 2.

ἠβώοντες. On this 'assimilated' form see § 23. 1 and App. F.

7. **ἔνθ'** is not temporal, as Dr Merry takes it, but means 'there' (which is much more pointed), *there* in that lonely island, without going further afield to find them wives. It will be found that *ἔνθα* is generally local in Homer.

ὅ γε is resumptive; see App. A. 1.

ἀκοίτις. A few MSS. have *ἀκοίτας*. But *-ις* is the proper ending for the acc. plur. of *ι*- stems; see § 6. 4.

10. **κνισῆεν...αὐλῇ** 'and the house is full of the savour of feasting, and the noise thereof rings round, yea in the court-yard' (Butcher and Lang). *αὐλῇ* must be locatival, explaining *περί* in *περιστεναχίζεται*. But this construction is a little harsh. Several emendations have been suggested: e.g. *αὐλῷ* 'with the flute', Rochefort; *αὔλῃ* 'with flute-playing', Platt after Schäfer; *περιστεναχίζετ' ἀοιδῇ*, Düntzer. The reading *αὐλὴ*, which has good MS. support, is not at all out of the question. It would be the subject of the sentence: 'round the house the court-yard echoes', i. e. with the noise of the winds.

11. **αἰδοίης.** Perhaps we ought to read *αἰδοίησ'*: see § 4. 4. So in the next line *τρητοῖσι λέχεσσι* is better than *τρητοῖς λεχέεσσι*, the reading of some MSS.

12. **τρητοῖσι** 'pierced with holes by which to rivet on ornamental plates or discs'. So Dr Leaf (on Il. III. 448) takes this word, quoting Od. XXIII. 196—201, which is strongly in favour of his view. Other interpretations of *τρητός*, as an epithet of a bedstead, are (1) 'pierced with holes for cords to support the bedding';

(2) 'jointed', the supports being fitted into holes in the horizontal pieces.

13. **καὶ μὲν**=the later *καὶ μήν*: cf. *ἦ μέν* (65). "The three words *μάν*, *μήν*, *μέν* agree so nearly in meaning and usage that they are probably to be regarded as etymologically connected, if not merely varieties of the same original form" (Monro, *H. G.* § 342). *μάν* is only found in the Iliad.

πόλιν. The accusative without a preposition is very frequent in Homer after *ἵκω*, *ἱκάνω* and *ἱκνέομαι*, but rare after other verbs of motion.

14. **φίλει** 'entertained', lit. 'made me as one of his own' (*φίλος*), as often in Homer; cf. XVII. 111 *δεξάμενος δέ με κεῖνος ἐν ὑψηλοῖσι δόμοισιν ἐνδυκέως ἐφίλει*.

15. **νέας** and **νῆας** (26). See § 7. 3.

νόστον connected with *νέ(σ)ομαι* and *νίσσομαι* (42) means 'journeying' generally, not necessarily 'return'. But the meaning of 'home coming' is usually uppermost.

16. **καὶ μὲν.** The repetition of these particles after line 13 is awkward, and may be a copyist's error. Two MSS. have *αὐτὰρ*. In XII. 35 we have the same line, beginning with *αὐτὰρ*.

κατὰ μοῖραν. On the scansion see App. G. 1.

κατέλεξα 'recounted'. This meaning of *λέγω* is older than 'say'. So the English 'tell' meant originally 'count'; cf. Milton 'every shepherd tells his tale'.

17. **καὶ ἐγὼν** 'I in my turn'.

ὁδὸν ᾔτεον 'asked him my way' merely; not 'leave to depart' (Merry). The latter interpretation is proved to be wrong by 539 *ὅς κέν τοι εἴπῃσιν ὁδόν*.

18. **πεμπέμεν...πομπήν.** These words are often used of 'helping on the way'. *πομπή* is 'means of home-coming'; cf. 79. Cf. also Pind. Nem. III. 25 *νόστου πόμπιμον* 'helping his home-coming'.

οὐδέ begins the apodosis; cf. the use of *δέ* in apodosis (112), where we have a 'paratactic' sentence exactly similar in structure to this one.

19. **δῶκε δέ μ'.** For the elision of *μοι*, which most MSS. write here in full, see App. G. 3.

βοὸς 'of ox (hide)', genitive of material; cf. II. IV. 105 *τόξον αἰγός* 'bow of ibex (horn)'. Her. VII. 75 *πέδιλα νεβρῶν*. Dr Merry points out that *ἐκδείρας* means 'that he had flayed', and has no immediate connexion in point of time with *δῶκε*, but merely tells

how he had got such a bag. Cf. Lucian, Amor. 34 *ἄνθρωποι νάκη, θηρία δείραντες, ἠμφιέσαντο.* Still *ἐκδείρας* might possibly denote that the hide was 'new-flayed from a bull', as Mr Morris translates.

The bag of pent-up winds is a common popular belief in several countries.

ἐννεώροιο. For the scansion see App. G. 4. Much has been written on the interpretation of this word. But there can be no doubt that it means 'nine seasons old' or perhaps 'nine years old': for Hesychius gives the word *ὦρος=ἐνιαυτός.* Nine is a round number in Homer like the Hebrew sacred number seven; cf. *ἐννῆμαρ* (28) and *σιάλοισιν ἐννεώροισιν* (390), where the word means 'full-grown', 'mature', as here; the particular number 'nine' must not be pressed. XI. 311 *ἐννέωροι...ἐννεαπήχεες...ἐννεόργυιοι* points clearly to nine being a round number in this word.

21. **ταμίην ἀνέμων.** Cf. Il. IV. 84 *ταμίης πολέμοιο.* Cf. also Verg. Aen. I. 65 *Aeole, namque tibi divom pater atque hominum rex et mulcere dedit fluctus et tollere vento.*

22. **ἠμὲν...ἠδ'** "used of opposed things, especially when *alternation* is implied" (Monro, *H. G.* § 338). Cf. 458 and II. 69 *ἠμὲν λύει ἠδὲ καθίζει.*

πανέμεναι ἠδ' ὀρνύμεν. On the syntax of the infinitive here and in line 25 see App. E. On the infinitive forms see § **22.**

ὅν κ' ἐθέλησι. On the subjunctive after the secondary tense *ποίησε* see App. B, Note. On the form *ἐθέλησι* see § **20.** 2.

24. **παραπνεύσει'** is the reading of Bekker for *παραπνεύσῃ* MSS. See again App. B, Note.

ὀλίγον περ. *περ* is an enclitic form of the adverbial *περί* 'exceedingly'. It means 'verily', 'surely', 'even'; e.g. *εἴ περ* 'even if', *ᾗ περ* 'even where' (103), *τοῦ περ* 'even of which' (279), *ὡς τὸ πάρος περ* 'even as before' (240), *οὐδ' ἔνθεν περ* 'not even from there' (551). Cf. Il. XX. 65 *θεοί περ* 'even gods'. On *περ* with participles see note on 174.

26. **αὐτούς** 'ourselves', as opposed to the ships. *αὐτός* often marks a contrast in Homer; cf. IX. 40 *πόλιν ἔπραθον ὤλεσα δ' αὐτούς.*

οὐδ' ἄρ' 'but not, it seems (i.e. I know now)'. So *ἄρα* is often used with the imperfect. *οὐδέ* frequently means 'but not' in Homer; in such cases Cauer reads *οὐ δέ* (two words). On the etymology of *ἄρα* see Brugmann quoted in the note on line 158.

27. **αὐτῶν** 'our own'; cf. I. 7 *αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.*

28. **πλέομεν** is the imperfect, not the present; for the historic present is not found in Homer (Monro, *H. G.* § 74).

ὁμῶς 'together', 'alike' (cf. *ὁμός*, 41) goes closely with *νύκτας τε καὶ ἦμαρ*: i.e. they did not stop even at night. Note that *ὅμως* is probably not Homeric.

29. **τῇ δεκάτῃ**. On the article here and in *οἱ δ' ἕταροι* (34) see App. A. 2.

30. **καὶ δὴ** 'and already'; cf. 59 and IX. 496 *καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.*

ἑόντες. I hardly see why La Roche does not read *ἐόντες*, which gives a good sense: 'already we were so near that we beheld the folk tending the beacon fires' (Butcher and Lang). *ἑόντας* appears in cod. Harleianus only; the *-as* might easily be due to *πυρποιλέοντας.*

32. **πόδα** means, not 'the rudder', as some take it, but 'the sheet'; the *πόδες* being the two ropes at the lower corners of the sail; cf. V. 260 *πόδας τ' ἐνέδησεν ἐν αὐτῇ.* Soph. Ant. 715 *ναὸς ἐγκρατῆ πόδα τείνας.* Verg. Aen. v. 830 *una omnes fecere pedem.*

ἐνώμων. As the fourth foot in such cases is generally a dactyl, probably *ἐνώμαον* is the true reading; see App. F.

36. **Αἰόλοο.** This is the emendation of Ahrens for *Αἰόλου* of the MSS. which La Roche wrongly, I think, retains. On the form *Αἰόλοο* see § 5. 1. One of the Schol. calls the line as it stands in the MSS. *σφηκώδης* 'wasp-like' owing to the short syllable in the middle of *Αἰόλου*, (which it is conceivable might be lengthened before λ). But *Αἰόλοο* is far better. For the lengthening of the final syllable see App. G. 1. In Il. II. 518 the reading now accepted is a precise parallel, *υἱέες Ἰφίτοο μεγαθύμου Ναυβολίδαο.* A similar difficulty is got over by reading in Il. XV. 66 *Ἰλίοο προπάροιθε.* Cf. also Od. XIV. 239, where we should read *δήμοο φῆμις*, a clear gain to the metre.

37. **εἵπεσκεν.** On the frequentative forms see § 16.

38. **ὦ πόποι.** Fick thinks that the accent and the *o* of this word, as compared with Attic *παπαῖ*, are Aeolic; the throwing back of the accent being an Aeolic peculiarity; cf. note on 77. For *o* instead of *α* cf. *ὄρχαμος* (224) beside *ἄρχω*, *ἀργεϊφόντης* (302) beside *φαίνω.* Fick holds that the presence of Aeolisms in our texts of

Homer is a strong argument in favour of his theory that the original Homer was in the Aeolic dialect.

39. **ὅτεων...ἵκηται.** On the form *ὅτεων* see § 10. 4. On the subjunctive without *ἄν* or *κε* see App. D. 4.

41. **ληίδος** is a genitive of material depending on *κειμήλια*. It should be noticed, however, that Aristarchus joined *ἐκ Τροίης ληίδος* 'from the Trojan booty', making *Τροίης* an adjective. So in Il. I. 129 *πόλιν Τροίην* he took *Τροίην* as an adjective. In our passage one MS. has *Τρωίης*, i.e. *Τρῴης* the usual form of the adjective.

ὁμὴν 'like', hence *ὁμῶς*. *ὁμ-ός* and *ὅμ-οιος* are from the stem *som*, another form of which *sem* appears in *εἷς* (for *σέμς*), *similis*, *semel*, *simul*, English *same*.

42. **οἵκαδε νισσόμεθα.** On the scansion see App. G. 1. Cf. IV. 701 *οἴκαδε νισσόμενον· ὃ δ' ἔβη*. Brugmann says that *νίσσομαι* 'I come' is for *νί-νσ-ι̯ο-μαι* (redupl. pres.); cf. *νέομαι* for *νέσ-ο-μαι* and *νόσ-τος*, the root being *nes* (*Comp. Gram.* vol. I. § 204).

κενεὰς σὺν χεῖρας ἔχοντες 'holding our empty hands together'. This is much better than either of Dr Merry's suggestions, *σὺν*='all of us together' or 'along with us'; both of which interpretations seem very weak.

43. **καὶ νῦν.** Fäsi points out that after *πολλὰ μὲν* (40) we should expect this line to begin with *πολλὰ δὲ*: cf. IX. 45, where *πολλὸν μὲν* is answered by *πολλὸν δέ*. In IX. 50 and Il. I. 267 we have *μέν* answered by *καί*, as here.

φιλότητι 'out of friendliness', instrumental; cf. III. 363 *φιλότητι ἕπονται*. This is a very frequent use of the dative in Homer. In later Greek *διὰ* with the accusative is used in such cases.

44. **θᾶσσον Ϝιδώμεθα.** On the neglect of the digamma see App. H. 1.

ὅττι τάδ' ἐστίν. Cf. Plat. Phaedo 58 C *τί ἦν τὰ λεχθέντα καὶ πραχθέντα;*

45. **ὅσσος τις.** *τις* marks the quantity of treasure they expect to find as indefinite; cf. IX. 348 *ὄφρ' εἰδῇς οἷόν τι ποτὸν τόδε νηῦς ἐκεκεύθει*. IX. 11 *τοῦτό τι* 'this *kind* of thing'.

46. **νίκησεν** 'won the day' does not, as Nitzsch strangely takes it, govern *ἑταίρων*, which, of course, depends on *βουλή*. For the absolute use of *νικᾶν* cf. XVIII. 404 *τὰ χερείονα νικᾷ*. Thuc. II. 12 *ἦν γὰρ Περικλέους γνώμη πρότερον νενικηκυῖα*. Cf. also Liv. XXV. 15 *ceterum ut plerumque fortuna et consilia mala vicerunt*.

48. **πόντονδε** should properly be written as two words *πόντον*

δέ, according to La Roche who follows the ancient grammarians on this point. Others hold that δε expressing 'place whither' is enclitic. αἶκαδε and Ἀθήναζε (for Ἀθήνασδε) support the latter view.

50. **ἐγρόμενος.** On this form see § 15. 5.

51. **ἠὲ...ἦ** 'whether...or'. The first clause of a disjunctive question (whether direct or dependent) is introduced by *ἠέ* or *ἤ*, the second by *ἦε* or *ἦ* (Monro, *H. G.* § 340). Cf. IV. 632 *Ἀντίνο', ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί;* For a dependent sentence of the same type see VI. 141. Mr Monro has kindly pointed out to me, with regard to my note on IX. 253 (*ἦ τι κατὰ πρῆξιν, ἦ μαψιδίως ἀλάλησθε;*), that "La Roche and Fäsi take *ἠ...ἦ* as two separate questions, not alternatives. Hence the rule does not apply, on their view."

πεσὼν 'throwing myself'. *πίπτω* is frequently used in middle and passive senses; cf. V. 50 *ἐξ αἰθέρος ἔμπεσε πόντῳ.* *βάλλω* and its compounds, as a rule, take *πίπτω* and its compounds as their passive; e.g. *ἐκπίπτω* of being banished and being thrown up on the shore.

ἀποφθίμην. On the formation of the optative see § 21. 1. And on the optative in 'object clauses' see App. C. 2.

52. **ἀκέων** 'in silence' is used in Homer both as a participle and an adverb; e.g. compare XI. 142 *ἦ ὅ' ἀκέουσ' ἧσται* with Il. IV. 22 *Ἀθηναίη ἀκέων ἧν.*

53. **καλυψάμενος** 'covering my face', explained by VIII. 85 *κάλυψε δὲ καλὰ πρόσωπα* and Il. XXIV. 163 *ἐν χλαίνῃ κεκαλυμμένος.* Cf. also 179 *ἐκ δὲ καλυψάμενοι.*

56. **ἠπείρου** in Homer does not necessarily denote 'mainland'. It is used of the shore of an island, as here, in V. 56 and XIII. 114; while in IX. 49 it means the 'interior' as opposed to the sea-coast.

57. **θοῇς παρὰ νηυσίν.** It is doubtful whether *-ῇς* (fem. dat. plur.) is really Homeric; see § 4. 4. If necessary, we can easily correct here *θοῇσ' ἐπὶ νηυσίν.* So Fick in his Acolic version has *θόαισ' ἐπὶ ναῦσιν.*

58. **ἐπασσάμεθ'.** On the *σσ* in this word and in *ὀπασσάμενος* (59) see § 15. 1. *ἐπᾰσάμην* (from *πατέομαι* 'eat') must be distinguished from *ἐπᾱσάμην* (from *πάομαι* 'acquire').

59. **δὴ τότ'** 'then at length', *tum demum.* *δή* is generally a temporal particle in Homer; cf. 30 and 160.

ὀπασσάμενος = *ὀπηδὸν ἑλόμενος.* *ὀπάζω* is the causal of *ἕπομαι* and from the same root. Contrast the middle here with *ὀπάσσας* (102), where the meaning is different.

60. **Αἰόλοο.** The MSS. have *Αἰόλου*. See note on 36. For **Αἰόλοο̃** before *κλυτὰ* see App. G. 1.

κλυτὰ does not mean 'echoing' (as Dr Hayman takes it, comparing IX. 308 *κλυτὰ μῆλα*, which some wrongly interpret 'bleating sheep'); it is simply a conventional epithet, 'glorious'; cf. Latin *in-clut-us* and Old Irish *cloth* 'glorious'.

61. **παρὰ ἦ...καὶ οἵσι.** On *(σF)ός* see App. H. 1 and 3.

63. **ἀνὰ θυμὸν** means properly 'up through the mind', of thoughts rising in the mind; cf. 275 *ἀνὰ βήσσας* 'up along the valleys'. Il. XVI. 349 *ἀνὰ στόμα*. The accusative is one of 'extent over'.

64. **πῶς ἦλθες;** 'how hast thou come?' The aorist in Homer is often best translated by the English perfect with 'have'. Indeed the original sense of the aorist seems to refer to that which is just completed; cf. 381, 549. On *ἦλθες* see App. G. 1.

τοι is not the particle, but the pronoun; see § **10.** 1.

ἔχρας 'has assailed', second aorist of *χραύω* (=*χράϝω*): cf. Il. V. 138 *χραύσῃ* and Od. II. 50 *μητέρι μνηστῆρες ἐπέχραον*.

65. **ἦ μέν**=the later *ἦ μήν* used in asseverations; cf. *καὶ μέν* (13).

ἐνδυκέως generally taken to mean 'duly', is several times used with words expressing hospitality; e. g. VII. 256 *ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν*. XV. 490 *παρέχει βρῶσίν τε πόσιν τε ἐνδυκέως*. But XIV. 109 *ὃ δ' ἐνδυκέως κρέα τ' ἤσθιε πῖνέ τε οἶνον* points to the meaning 'eagerly'; and this would be suitable in our passage. It is probably connected with *ἀδευκής*, for which see note on 245.

ἀπεπέμπομεν imperfect used of an attempt, 'we essayed to further thee on thy way, but failed'; cf. 442.

ὄφρ' ἂν ἵκηαι is the reading of the best MSS. For the subjunctive after a secondary tense see App. B, Note. Fäsi and Cauer adopt *ἀφίκοιο*, the reading of several MSS., which is supported by the fact that four good MSS. read *εἴη* for *ἐστίν* in 66, where Cauer has *εἴη* in his text. A few MSS. have *ἄν ἵκοιο*.

68. **ἄασαν** from *ἀάω* 'I injure', used especially of injury to the mind (hence *ἄτη*); cf. XXI. 297 *φρένας ἄασεν οἴνῳ*. Il. VIII. 237 *τῇδ' ἄτῃ ἀάσας*. Il. XIX. 91 *ἄτη ἥ πάντας ἀᾶται*. Notice that in the first two passages quoted the second **α** is short; so also in Il. IX. 116 and 119. Hence we ought certainly to adopt *ἄασσαν*, the reading of one MS. With regard to the quantity of the first **α**, which is also a difficulty, see App. H. 2.

πρὸς τοῖσι 'in addition to them', the only instance of this use of

πρός in Homer (Monro, *H. G.* § 206). Elsewhere in Homer πρός with the dative occurs only in a local sense.

69. **σχέτλιος** 'remorseless', Latin *improbus*. It means properly 'holding on' (cf. ἔ-σχ-ον), 'full of endurance': e.g. XII. 279 σχέτλιός εἰς, Ὀδυσεῦ, οὐδέ τι γιῖα κάμνεις. Hence comes the derived sense 'hard-hearted'.

71. **ἄνεῳ**. This, not ἄνεω, is the spelling of the best MSS. It may always be a nominative plural except in XXIII. 93 ἦ ὃ' ἄνεω δὴν ἧστο, where we must treat it as an adverb and omit the ι subscript. La Roche thinks that it was on account of this passage that Aristarchus treated the word always as an adverb. The word is derived from the root ἀϝ (in ἄημι and ἀύτη), 'breathless' in the sense of not breathing a word. Fick reads ἄναοι.

72. **ἔρρ' ἐκ νήσου**. Prof. Ridgeway (*Journ. of Philology*, vol. XII. p. 32) points out that ἔρρειν in Homer means simply 'to go' not 'to be gone'. He refers especially to V. 139, where the word cannot imply an imprecation; also to an inscription found at Olympia, where ἔρρειν is a simple verb of motion.

ἐλέγχιστε. On this superlative see § 8. 2.

74. **ἄνδρα τόν**. On this use of the article see App. A. 2.

75. **ἔρρ', ἐπεὶ ἀθανάτοισιν**. There is another reading, adopted by Fäsi and Ameis, ἔρρε ἐπεὶ ἄρα θεοῖσιν, which makes a very awkward line.

τόδ' ἱκάνεις literally 'thou comest this coming' (τόδ' being a cognate accusative) = 'thou comest thus'. Cf. V. 215 μή μοι τόδε χώεο. Il. V. 827 μήτε σύ γ' Ἄρηα τό γε δείδιθι. Il. V. 185 τάδε μαίνεται.

77. **ἀκαχήμενοι**. See § 18. 3. The accent of this word is irregular. Fick looks upon it as one of the Aeolic remnants in the version of the Odyssey which we now possess. He compares the 'Aeolic accent' in ἀκάχησθαι, ἀλαλήμενος, ἀλάλησθαι, ἀλιτήμενος, ἐγρήγορθαι, all which words are thus accented in Homer. Some recent editors, however, read ἀκαχημένοι against the MSS.

79. **ματίῃ** is generally taken 'for all our vain endeavour' (Morris); so also Ameis. But it probably means 'through our foolishness'. Odysseus includes himself (ἡμετέρῃ ματίῃ), because he had fallen asleep and was thus guilty of the folly of his men.

πομπή. Cf. 18. The 'escort' which Aeolus provided was a wafting wind; cf. IV. 362, where breezes are said to be νηῶν πομπῆες. This clause gives the reason why they took to rowing.

81. **Λίμου** not the name of the town, but of the king; cf. Hor. Od. III. 17 *Aeli vetusto nobilis ab Lamo.*

82. **Τηλέπυλον** is generally taken as a proper name of a town; but it might possibly be an adjective agreeing with *Λαιστρυγονίην*, in which case it would mean 'great-gated'; cf. *τηλύγετος* probably 'grown big', for which see Dr Leaf's note on Il. III. 175.

Λαιστρυγονίην. Laestrygonia is placed by Thucydides (VI. 2) in Sicily near Leontini; by the Romans at Formiae (Cic. ad Att. II. 13, Hor. Od. III. 16). Mr Gladstone (*Studies*, vol. III. 325) carries the geography of the Odyssey too far northwards, when he says: "It seems far from improbable that Iceland may have been the dimly perceived original of Laestrygonia, of which the site in the Odyssey is near the actual site of Denmark". However, it must be acknowledged that the description of Laestrygonia is probably due to stories of northern latitudes. "The whole impression left by the Odyssey is that a poet, who knew only the Aegean zone, wove into imaginary wanderings some touches derived from stories brought by Phoenician traders" (Jebb, *Introduction*, p. 46).

ποιμένα ποιμὴν. Cf. III. 272 *ἐθέλων ἐθέλουσαν.* IX. 47 *Κίκονες Κικόνεσσι.* Unless we reject line 85, *ποιμὴν* is here a shepherd and *ποιμένα* a herdsman; *ποιμὴν* being a general term, including both. The shepherd driving his flock into the town at nightfall meets the herdsman driving out his cattle. But see the remarks of Prof. Platt quoted p. 68.

83. **δέ τ'.** The generalising *τε* is used to denote that the thing happens constantly; cf. note on 3.

ὑπακούει 'answers'; cf. IV. 283 *ἔνδοθεν αἶψ' ὑπακοῦσαι.* So *ὑπακούω* is the regular word for answering a knock at the door; cf. Plato, Phaedo, 59 E *ὁ θυρωρὸς ὅσπερ εἰώθει ὑπακούειν.* Acts XII. 13 *κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν, προσῆλθε παιδίσκη ὑπακοῦσαι.*

84. **ἄυπνος.** Night being reduced to a minimum in these parts, the poet naively remarks that a man who could do without sleep might earn double wages by acting both as shepherd and herdsman.

ἐξήρατο. *ἤρατο* is probably aorist of *ἄρ-νυμαι.* See Monro, *H. G.* § 40.

85. **ἄργυφα.** There are the two forms *ἄργυφος* and *ἀργύφεος* (543). Cf. Il. XXIV. 621 *δίν ἄργυφον.* Il. XVIII. 50 *σπέος ἀργύφεον.* The word is connected with *ἀργός* 'white' and *ἄργυρος.* The latter part of the word has nothing to do with *ὑφαίνω*, as some think. I follow Prof. Platt in bracketing this line.

86. **ἐγγὺς...κέλευθοι** 'The outgoings of night and day are near together'; cf. Psalm lxv. 8 'Thou makest the outgoings of the morning and evening to rejoice'.

Dr Merry has a very good note on this passage:—"The story seems certainly to point to the phenomenon of the short nights and midnight sun in high latitudes. But it changes in the poet's hands. He has heard of the long days and short nights, but he numbers them among the marvels of the West: they have no connexion with the North in his mind. And naturally so; for it is evident that the apparent path of the sun is to his mind like the course in the chariot race, the starting point being the East. The extreme Western point was to him like the *νύσσα* or turning-post.... The city of Telepylus lies just at this point, so that the momentary passage of the sun round the *νύσσα* is the only interval of darkness that is possible. Of course if we choose to subject this view to criticism, nothing is easier than to shew that it is incorrect from first to last. But we are after all only dealing with a fairy story, and not examining a system of cosmogony".

88. **ἠλίβατος** (a common word in Od., only three times in Il., and there only in XV. and XVI.) seems to mean 'craggy'. Mr Monro, who formerly explained this word (*H. G.* § 124) as 'with treacherous foot-hold' (*ἠλός* 'erring' and *βα-* 'go'), now tells me that he prefers Döderlein's connexion of the word with *ἅλιψ* = *πέτρα* (Hesychius): cf. *ἀλίβας* 'dry', 'dead' (Plato, Rep. 387 c). With *ἀλίβας* and *ἠλίβατος* Mr Monro compares *ἀνάμας* and *ἀκάματος*, *ἀδάμας* and *ἀδάματος*. The old derivation from *ἥλιος* and *βα-* ('that on which the sun only goes') is out of the question; nor is Göbel's 'bramble-nourishing' (*ἀλ-* and *βάτος*) much better.

τετύχηκε διαμπερὲς 'stretches unbroken'; cf. Il. XVII. 748 *πρὸν πεδίοιο διαπρύσιον τετυχηκώς*. For *διαμπερὲς* cf. XIV. 11 *σταυροὺς δ' ἐκτὸς ἔλασσε διαμπερὲς* (the whole length) *ἔνθα καὶ ἔνθα*.

90. **ἀραιὴ**. So La Roche reads after Aristarchus, not *ἀραιῇ*.

91. **ἔνθ'** begins the apodosis.

εἴσω...ἔχον 'steered into the harbour'; cf. III. 182 *αὐτὰρ ἐγώ γε Πύλονδ' ἔχον*. Ar. Ran. 188 *ποῖ σχήσειν δοκεῖς*; Herod. VIII. 40 *σχεῖν πρὸς τὴν Σαλαμῖνα*.

ἀμφιελίσσας is generally connected with *ἑλίσσω* and is interpreted in several different ways: (1) rowed on both sides, (2) rolling both ways, (3) curved on both sides. But Dr Leaf (on Il. II. 165) writes:—"I venture to submit that the only sense consonant with

the use of the word *ἑλίσσω* is 'wheeling both ways', i.e. easily turned round, 'handy'. It might also be suggested that, if *ἑλικῶπις* = 'with sparkling eyes' (root *σελ-*), *ἀμφιέλισσα* might mean 'sparkling on both sides', as used of the bright reflexion from the hull of a ship seen coming over the sea. This, however, seems less appropriate".

92. **ἄρ'** denotes, as usual, a natural sequence. That was the ordinary thing to do. But Odysseus was wiser. *αἱ μὲν* is answered by *αὐτὰρ ἐγὼν* (95).

93. **ἀέξετο.** On *ἀέξω* and *αὔξω* see App. H. 2.

95. **σχέθον** 'moored'; cf. IX. 279 *ἔσχες νῆα*, wrongly quoted by Ameis and Fäsi as an illustration of *ἔχον* (91).

96. **αὐτοῦ** is an adverb (not a genitive = *λιμένος*) explained by *ἐπ' ἐσχατιῆς*, 'there at the harbour's edge'; cf. 271 *αὐτοῦ τῷδ' ἐνὶ χώρῳ*. The translation 'at the uttermost edge thereof' (Butcher and Lang) is misleading.

ἐσχατιῆς. La Roche reads this with two good MSS. The ordinary reading is *ἐσχατιῇ*.

πεῖσμα 'a cable' is for *πένθ-σμα* (cf. *πείσομαι* for *πένθ-σομαι*). The Indo-European is *bhendh*, Sanskrit *bandh-*; cf. *πενθερός*, English *bind* and *band*. *πεῖσμα* is "a new formation from the primitive Greek *πένθ-μα* like *ζῶσμα* for older *ζῶμα*" (Brugmann, *Comp. Gram.* vol. I. § 204).

97. **παιπαλόεσσαν** probably means 'rugged'. The derivation is uncertain. Some connect the word with *πάλλω*, a reduplicated form of which *παιπάλλω* is given by Hesychius. Callimachus has *παίπαλά* ('steeps') *τε κρημνούς τε*. Dr Merry, who accepts this etymology, says (on III. 170 *Χίοιο παιπαλοέσσης*) that the word describes the rugged lines of upheaved rock on the Chian coast.

98. **οὔτε βοῶν οὔτ' ἀνδρῶν ἔργα.** Cf. Verg. Georg. I. 118 *hominumque boumque labores.*

100. **προΐειν.** See App. I.

πεύθεσθαι. On the syntax of the infinitive see App. **E.**

101. **ἀνέρες** and **ἄνδρε** (102). See § **7.** 1.

ἔδοντες. On this and the collateral forms see § **14.** 4.

102. **τρίτατον** really a superlative form. See § **9.** 2.

103. **ἅμαξαι** (beside Attic *ἅμαξαι*) is an instance of *ψίλωσις*. Cf. Homeric *οὖλος, οὖρος, ἦμαρ, ἄμυδις* with *ὅλος, ὅρος, ἡμέρα, ἅμα.*

106. **θυγατέρ' ἰφθίμῃ.** On the elision of *ι* see App. G. 3. The formation of *ἴφθιμος* is doubtful; but it is probably connected with *ἴφιος* (XI. 108 *ἴφια μῆλα*) and *ἴς* 'strength'.

107. **κατεβήσετο.** For the 'mixed' aorist see § 15. 6. These forms were looked upon by ancient grammarians as imperfects. This view has some support from *κατεβήσετο* here, which seems to mean 'she was going down' to the spring, when the messengers met her (Monro, *H. G.* § 41).

108. **Ἀρτακίην.** In the story of the Argonauts mention is made of a fountain Artacia placed near Cyzicus and answering to a fountain of that name known in historical times. Kirchhoff lays great stress on this when arguing for his theory that Od. X—XII. are later than some other portions of the Odyssey. It is, however, quite conceivable that the people of Cyzicus called this fountain after the Artacia of Homer.

φέρεσκον. On the frequentative forms see § 16.

110. **καὶ οἷσιν ἀνάσσοι** 'and over whom he reigned', a dependent interrogative. So La Roche with most MSS. Aristarchus read *τοῖσιν*, which is adopted by Ameis, Fäsi, and Cauer. But *οἷσιν* is good Homeric Greek in a dependent question after a previous *ὅς τις*. Cf. XVII. 363 *γνοίη θ' οἵ τινές εἰσιν ἐναίσιμοι οἵ τ' ἀθέμιστοι*. Those who read *τοῖσιν* suppose it to be a contraction of *τέοισιν = τίσιν*; see § 10. 3.

111. **ἐπέφραδεν.** For the reduplicated aorist see § 15. 5.

112. **τὴν δὲ γυναῖκα.** For this use of the article see App. A. 2. This is an instance of *δέ* in apodosis, really an example of 'parataxis' (i.e. coordination, as opposed to 'hypotaxis' subordination); cf. 126. Mr Monro (*H. G.* § 334) points out that in many places *δέ* in apodosis appears merely to repeat the *δέ* with which the whole sentence was introduced; cf. 365.

113. **ὅσην τ' ὄρεος κορυφήν** = *τόσην ὅση τέ ἐστιν ὄρεος κορυφή*. Cf. 167 *πεῖσμα δ' ὅσον τ' ὄργυιαν*, also 517 and IX. 322 *ὅσσον θ' ἱστὸν νηός*. Such attractions are due to the very common omission of the verb 'to be' in relative clauses; e.g. 522 *ἥ τις ἀρίστη*.

κατὰ...ἔστυγον = *perhorruerunt* (Ameis). Cf. Il. XVII. 694 *κατέστυγε μῦθον* 'shuddered at the news' of Patroclus' death. *στυγέω* has two aorists in Homer, *ἔστυγον* (cf. *ἔγνον* aor. of *γοάω*, Il. VI. 500) and *ἔστυξα*, which is transitive in sense, XI. 502.

116. **αὐτίχ'.** Notice the absence of a connecting particle. There is a similar omission with *αὐτίκα* in VI. 148 and IX. 156.

ὁπλίσσατο. So Aristarchus. Some read *ὡπλίσσατο*. This verb means 'to prepare' in Homer. So it is used of preparing a chariot and a ship. Cf. 404, where *ὅπλα* means the 'gear of a

ship'. The sense of 'arming' is not the original one, but a later specialisation. So there is no need to translate, with Mr Morris, 'arrayed him as meat for his dinner's gain'. *ὅπλα* in the sense of 'armour' only occurs four times in Homer. In III. 433 it is used for a smith's tools.

118. **οἱ δ'...ἴφθιμοι Λαιστρυγόνες.** See App. A. 2.

122. **κακὸς κόναβος κατὰ.** Notice the alliteration expressive of a shower of stones. Cf. IX. 71 *τριχθά τε καὶ τετραχθά*, where the sound of the words is meant to imitate the cracking of the sails in a storm. On the adaptation of sound to sense in Homer cf. Pope's well-known lines beginning 'When Ajax strives some rock's vast weight to throw...' (*Essay on Criticism*, line 370).

124. **ἰχθῦς δ' ὡς πείροντες** 'harpooning them like fish'. Cf. Aesch. Pers. 424 *τοὶ δ' ὥστε θύννους...ἔπαιον, ἐρράχιζον*, of the Greeks at the battle of Salamis. This is the ordinary MSS. reading, and it is undoubtedly right. There are several variants, of which two only are worth noting; *ἰχθῦς δ' ὡς εἴροντες* 'stringing them together like fish', the reading of Aristophanes the grammarian; and *ἰχθῦς δ' ὡς σπαίροντας* 'struggling like fish', which appears in one MS. On *ἰχθῦς* acc. plur. see § 6. 5.

125. **ὄφρ' οἱ τοὺς ὄλεκον.** See App. A. 1.

126. **τόφρα δ'.** *δὲ* in apodosis; cf. 112. It should be noticed that *ὄφρα* as well as *τόφρα* (and so all relative adverbs) was originally demonstrative; cf. *ἔνθα* used both as a demonstrative and a relative. So this sentence is really 'paratactic' in character; hence the use of *δέ*.

127. **τῷ** 'with this'=*ξίφει*: cf. 440.

κυανοπρῴροιο 'with dark-blue prow'. "*κύανος* was first shewn by Lepsius to be ultramarine (lapis lazuli) or rather an imitation of it by glass stained blue with compounds of copper.... The theory of Lepsius has received a striking confirmation from Dr Schliemann's discovery at Tiryns of a frieze ornamented with this blue glass, the very *θριγκὸς κυάνοιο* of Od. VII. 87" (Leaf on Il. XI. 24). Cf. Prof. Jebb's *Introduction*, p. 61.

129. **ἐμβαλέειν κώπῃς.** On the form *βαλέειν* see § 22. 3. For *κώπῃς* we ought probably to read *κώπῃσ'*: cf. note on 11. This phrase is generally taken to mean 'to throw (themselves or their hands) to the oars', 'lay out over the oar-hefts' (Morris). Cf. Verg. Aen. V. 15 *incumbere remis*. But it is doubtful whether *ἐμβαλέειν* will bear this meaning. So Dr Merry explains it 'to dash into (the sea) with oars'.

ὑπ' ἐκ. For the double preposition cf. ὀι' ἐκ (388). So we have παρ' ἐκ, ἀμφὶ περί, ἀπὸ πρό. And we find a treble preposition in the verb ὑπεκπροθέω.

130. **ἄλα...ἀνέρριψαν.** Cf. Verg. Aen. III. 208 *adnixi torquent spumas et caerula verrunt.* The MSS. read ἄμα, except two which give ἄρα. ἄλα is a very old conjecture known to the Schol., and taken from VII. 328 ἀναρρίπτειν ἄλα πηδῷ (=oar-blade): cf. XIII. 78. Still the change is not absolutely necessary; for both in Greek and Latin verbs with a technical military or nautical meaning are sometimes used absolutely; e.g. ἐμβαλέειν in the previous line. So in Latin *movere* (*signa*), *appellere* (*navem*), *tenere* (*cursum*).

131. **πέτρας** the rocks at the entrance of the harbour; see 90.

132. **αἱ ἄλλαι.** See App. A. 2.

ἀολλέες for ἀϝολλέες, literally 'rolling together', from ἀ 'together' and root *fελ* 'roll', cf. *volvo*. In Il. III. 13 the MSS. read the form ἀελλής. It must be noticed that ἀολλής should strictly be ἀολλής: since *sa* 'together' (for *sm̥*, the reduced form of *sem*, cf. note on 41) would be naturally represented in Greek by ἀ: e.g. ἅ-πας. Forms such as ἀολλής are due to the analogy of words like ἄ-λοχος, where the soft breathing is explained by the law of 'dissimilation', there being an aspirate in the second syllable -λοχ-. On *sm̥* see § **15.** 5.

134. **ἄσμενοι ἐκ θανάτοιο** a condensed expression for ἄσμενοι φυγόντες ἐκ θανάτοιο 'glad to have escaped'. ἄσμενος is really a participle; cf. ἵκμενος 'favouring' of a wind (Latin *secundus*), lit. 'coming'. See § **15.** 4.

ὀλέσαντες 'though we had lost'; cf. note on 174.

135. **Αἰαίην** an adjective. 'of Aea'. A difficulty is caused by XII. 3, where this island is placed in the extreme East, ὅθι τ' Ἠοῦς οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἠελίοιο. See next note.

137. **αὐτοκασιγνήτη...Αἰήταο.** Grote (vol. I. p. 244) distinguishes the Colchian Aea of Aeetes and the Aea of Circe in the West. "Aeetes", he says, "received his home from the legendary faith and fancy of the eastern Greek navigators: his sister Circe, originally his fellow-resident, was localised by the western. The Hesiodic and other poems had transferred the wanderings of Odysseus to the Tyrrhenian sea. In this way the Aeaean island, the residence of Circe, came to be placed in the West, while the Aea of Aeetes was in the far East, not unlike our East and West Indies. The Homeric brother and sister were separated and sent to opposite extremities of the Grecian terrestrial horizon".

444018

See, however, Mr Gladstone's *Homeric Synchronism*, p. 227, where he says that, in the Homeric view, there is a point where the darkness and the dawn approach one another, and the Sun, when he rises, is not far from the place of his setting. This suggests a much simpler explanation of the difficulty, and shews that there is no need to suppose two distinct islands. Cf. also the note on 86. The Romans placed Circe's home at Circeii, which is said to have been formerly an island.

138. **ἐκγεγάτην.** On this form see § **18.** 1.

φαεσιμβρότου. For the formation cf. *φθισί-μβροτος*, *τερψί-μβροτος*. The *μ* of the root appears also in **ἄμβροτος**, in *μορτός* (Callimachus, fragm. 271), in Latin *morior* and Sanskrit *mártas*. For *βροτός* and *μορτός* cf. *βλίττω* 'to cut out the comb of bees' and *μέλι*, *βλώσκω* and *μέμβλωκα*. The order of development was this; *μορτός*, *μροτός*, *μβροτός*, *βροτός* (Brugmann, *Comp. Gram.* vol. I. § 204).

139. **Ὠκεανὸς.** See note on 508.

140. **νηὶ κατηγαγόμεσθα** 'we put in with our ship', opposed to *ἀνάγεσθαι*: cf. XIX. 202 *ἄνεμος πέσε, τοὶ δ' ἀνάγοντο*. *νηὶ* is a comitative dative, 'with our ship'. A few MSS. read *νῆα*.

141. **λιμένᾱ.** On the scansion see App. G. 1.

καί τις θεὸς ἡγεμόνευεν a good instance of Homeric 'parataxis'; cf. 41, 112, 126. In later Greek this clause would have been made subordinate; e.g. as a genitive absolute.

144. **ἦμαρ τέλεσ'** 'had brought the full light of day'. Cf. the Homeric use of *τέλος* in the sense of 'realisation'.

145. **καὶ τότ'.** The emphasising *καὶ* often comes at the beginning of an apodosis. So *καὶ τότε δὴ* often. Cf. 157.

147. **εἴ πως...ἴδοιμι.** On this final clause see App. C. 2 a.

ἔργα. Cf. 98.

151. **μερμήριξα.** *μερμηρίζω* is a reduplication of the root found in *μέρ-ιμνα*, *μάρ-τυς* and *me-mor*. Cf. *μέρμερος* 'remarkable'; Il. VIII. 453 *πολέμοιο μέρμερα ἔργα*.

152. **ἐλθεῖν ἠδὲ πυθέσθαι.** On the syntax of the infinitive see App. E.

αἴθοπα "fire-lit smoke, reflecting the colour of the flame below, and so shining with a ruddy glow *διὰ δρυμὰ πυκνὰ καὶ ὕλην*" (Merry). But Dr Rutherford (*New Phrynichus*, p. 197) follows H. Schmidt in ridiculing the ordinary explanation of **αἴθοπα καπνόν** as smoke mixed with flame,—"a meaning which might apply to the

smoke from Vulcan's forge, but not to that gently curling from Circe's home. *αἰθός*, *αἴθοψ* and *αἴθων*, when meaning *black* always imply that the colour has been produced by fire...*αἴθοψ οἶνος* does not refer to colour at all, but to the effect on the blood of the drinker, 'fiery wine'. The *Αἴθοπες* received the name from early travellers, who imagined that their swart colour was produced by exposure to the sun".

153. **δοάσσατο** 'it seemed', aorist of the stem *δεϝασ-* (root *δεϝ*, whence comes *δῆλος*: cf. root *διϝ* 'bright' in *δῖος*). The subjunctive *δοάσσεται* is found in Il. XXIII. 339. *δέατο* 'seemed' (Od. VI. 242) is the imperfect, not an aor. 2, as Dr Merry takes it. Hesychius gives a present *δέαται*. *δοάσσατο* is said by Curtius to be for *δϝάσσατο*: cf. *δοάν* the Doric form of *δϝήν* 'long'. But this seems unsatisfactory. May not the true reading be *δεάσσατο*? For O and Ε are frequently confused in MSS. So in VI. 242 there is another reading *δόατο*.

κέρδιον. See § 8. 2.

154. **ἐλθόντ'** is for *ἐλθόντα* not *ἐλθόντι*, though *ι* may be elided (see App. G. 3) and though at first sight *ἐλθόντι* seems better Greek after *μοι*. Both the accusative and the dative of the participle are good Homeric Greek in a sentence of this type. But there is a difference in meaning. For Mr Monro (*H. G.* § 240) shews by numerous examples that in a construction of this kind "a participle in the accusative is closely connected with the infinitive, so as to become emphatically *part* of the predication: whereas a participle in the dative may denote something prior to the infinitive (a *condition* or *reason*)". So here *ἐλθόντα δόμεναι* means 'to *come and* give'; while *ἐλθόντι* would have denoted '*when* (or *since* or *if*) I had come'. Cf. 533 *δείραντας κατακῆαι* after *ἑτάροισιν* and 565 *χρησομένους* after *ἡμιν*.

155. **δόμεναι προέμεν**. On these forms of the infinitive see § 22. 2.

156. **ἦα** (§ 24) is the right reading, not *ᾖα* which is found in one MS.

158. **ῥα**. "The forms *ἄρ* and *ῥα* are merely varieties of *ἄρα* produced by 'apocope' in hasty pronunciation. *ῥα* is enclitic" (Monro, *H. G.* § 347). Brugmann (*Comp. Gram.* vol. I. § 285) takes *ἄρ* to be the earliest Greek form, the Indo-European being *r̥* (for the 'sonant liquid' see § 15. 5). The form *ῥα* was probably, he thinks, developed before words beginning with a consonant;

while ἄρα is due to 'prothesis'; cf. *ἐ-ρυθρός* by the side of the Latin *ruber*.

εἰς ὁδὸν αὐτὴν 'across my very path', '*just* on my path'; cf. Il. XIII. 615 *ὑπὸ λόφον αὐτὸν* '*just* under the crest'. Thuc. IV. 10 *παρ' αὐτὴν τὴν ῥαχίαν* '*just* where the waves break'.

159. **νομοῦ ὕλης** 'woodland pasture'. Notice that *νόμος* 'law' is not used in Homer, being a later conception.

160. **πιόμενος** is a desiderative form (Monro, *H. G.* § 59). This is a hart that "desireth the water-brooks". Perhaps, however, we should class *πίομαι* with *ἔδομαι* under § **17**. 5.

δὴ γάρ 'for already', though it was early in the day, cf. 144. This is better than the usual rendering 'for verily'; for *δή* is generally temporal in Homer; cf. *καὶ δή* (30), **δὴ γὰρ** again in 549; and XVII. 190 *δὴ γὰρ μέμβλωκε μάλιστα ἦμαρ*. See F. W. Thomas in *Journal of Philology*, vol. XXIII., p. 81 sqq.

161. **ἄκνηστιν** 'spine', connected with *ἄκανθα* 'spine'. Hesychius gives a curious etymology of the word, which Dr Hayman strangely adopts:—*τὸ μέσον τῆς ῥάχιος, ὅπερ κνήσασθαι* (scratch) *ζῶον ἀδυνατεῖ*. Dr Hayman compares *κνῆστις* 'a cheese-scraper'.

μέσα νῶτα not "epexegetical to *ἄκνηστιν*" (Merry), which would be a very awkward construction; nor yet an "accusative of the part" in apposition to *τὸν* (Ameis); but an "accusative of respect" (Monro), qualifying *πλῆξα* which comes next to it in order, 'I struck him as to the middle of the back'. Mr Morris renders quite correctly 'him...amidst the back I smote by the spine'. See Il. VII. 215 *Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον*, where *ἕκαστον* is a real "accusative of the part" in apposition to *Τρῶας* (cf. 173); but *γυῖα* is an accusative of respect. So in Od. XIX. 356 *ἤ σε πόδας νίψει* we must look upon *πόδας* as an acc. of respect, not an "accusative of the part", as it is generally taken.

162. **τὸ δ'.. δόρυ χάλκεον**. See App. A. 2.

163. **κἀδ δ'**. On this assimilation see § **3**. 3.

165. **αὖθι** 'on the spot'; cf. 567 and Il. I. 492 *αὖθι μένων*. For the locatival suffix *-θι* cf. *ὅ-θι, ἀπόπρο-θι, κηρό-θι, Ἰλιό-θι*.

167. **ὅσον τ' ὄργυιαν**. For the construction cf. 113. *ὄργυια* 'a fathom's length', the space spanned by the outstretched arms (*ὀρέγω*), is in termination a perfect participle feminine (King and Cookson, p. 312); cf. *ἀγυιά*.

ἀμφοτέρωθε properly 'beginning from both ends' (cf. 88), to be taken with *πλεξάμενος* 'twisting from end to end' of the

rope; not 'from both extremities of the animal' (Hayman). *ἐυστρεφὲς* is proleptic, 'so as to be well twisted'; cf. 362.

169. **καταλοφάδεια.** So La Roche reads. The word is derived from *κατὰ* and *λόφος* 'neck'; cf. *κατωμάδιος* of a quoit 'swung from the shoulder'. It is an acc. plur. used adverbially, ='on my neck'. Such accusatives are frequent in Homer: e.g. *βαρέα* (76), *ὀξέα, ἐνδέξια, ὑπέρμορα.* The MSS. vary between *καταλοφάδεια, καταλοφάδια* and *κατὰ λοφάδια.* Two MSS. have *καταλλοφάδεια,* which Cauer adopts, comparing *ἄλλοφον* (Il. X. 258). This would remove the metrical difficulty; but see App. G. 1. Fäsi reads *καταλοφάδια.* But Eustathius tells us that most of the MSS. known to him read the penultimate as a diphthong.

170. **ἔγχει ἐρειδόμενος.** So Milton's Satan uses his spear, which 'he walked with to support uneasy steps Over the burning marl'.

171. **χειρὶ...ἑτέρῃ** 'with one hand'; cf. Il. XII. 452 *χειρὶ λαβὼν ἑτέρῃ.* Il. XVI. 734 *ἑτέρηφι δὲ λάζετο πέτρον.* So *ἑτερόφθαλμος* means 'a one-eyed man' (Demosth. *Timocr.* p. 744). In Od. XIX. 481 *τῇ ἑτέρῃ,* contrasted with *δεξιτερῆφι,* means 'the left hand'.

172. **νεός.** On the scansion see App. G. 1.

173. **ἄνδρα ἕκαστον** an "accusative of the part" in apposition to *ἑταίρους.* See note on 161 and Il. VII. 215 there quoted. Cf. also 397 *ἕφυν τ' ἐν χερσὶν ἕκαστος.*

174. **ὦ φίλοι, οὐ γάρ πω.** This is generally taken as an instance of the *γάρ* clause preceding the clause which it is intended to explain; *οὐ γάρ...ἐπέλθῃ* giving Odysseus' reason for his exhortation in 176—7. See Monro, *H. G.* § 348. It is simpler, however, to take *γάρ* here in its original sense of 'well then' (*γ' ἄρ*).

πω. Cauer reads *πως* with many MSS. The two forms were originally identical (cf. *οὔτως* and *οὔτω*), and they are not differentiated in Homer; where both *οὔ πως* and *οὔ πω* probably always mean 'in no wise'.

ἀχνύμενοί περ. *περ* is sometimes said to mean 'though'; but this is not strictly correct. See note on 24. Here the meaning 'though' is given by the participle, and *περ* means 'even'. Sometimes when used with a participle *περ* has its primary sense of 'very'; e.g. I. 315 *μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο.* Il. I. 131 *ἀγαθός περ ἐών* 'being *very* brave', not '*though* thou art brave'.

175. **Ἄϊδαο.** On the declension of *Ἄϊδης* see § 7. 7.

πρὶν...**ἐπέλθῃ**. See App. C. 3 and D. 4.

176. **ὅφρ'**...**πόσις τε**. For the omission of the verb 'to be' cf. 113, 190.

177. **μνησόμεθα** aorist subjunctive. See § **20.** 1.

178. **ὥκα ἐμοῖς**. On the hiatus see App. G. 2.

179. **ἐκ δὲ καλυψάμενοι**. Cf. 53 *καλυψάμενος δ' ἐνὶ νηὶ κείμην*.

ἀτρυγέτοιο a frequent epithet of the sea. Cf. also Il. XVII. 425 *αἰθέρος ἀτρυγέτοιο*. It is generally interpreted 'barren', 'unvintaged' (*τρυγάω* 'to gather'), as opposed to the fruitful earth, *γαῖαν πολυφόρβην* (Il. IX. 568). Aristotle uses *ἀτρύγητος* of 'ungathered' grapes. Cf. Eur. Phoen. 210 *ἀκάρπιστα πεδία* of the sea. Another old etymology of the word is *ἀ-* and *τρύω*, i.e. 'unwearied'; cf. *ἄτρυτος* and *Ἀτρυτώνη* 'unwearied one'. In this case the *γ* in *ἀτρύγετος* is a difficulty. Curtius holds that the *υ* may have produced *F*, and that *ἀτρύϝετος* passed into *ἀτρύγετος*; but this again is unsatisfactory.

182. **χεῖρας νιψάμενοι** necessary before a sacrifice; and this meal is regarded as such; cf. Il. I. 314 *οἱ δ' ἀπελυμαίνοντο...ἔρδον δ' ἑκατόμβας*.

183. **ἐς** 'until'; cf. *εἰς ὅ*, also XIV. 384 *καὶ φάτ' ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς ὀπώρην*, where *ἐς* means 'as late as'.

184. **κρέα τ'**. This is probably the right reading. La Roche reads *κρέατ'* which is a very doubtful form; see § **6.** 2.

186. **ἐπὶ ῥηγμῖνι**. On the lengthening before *ρ* see App. G. 1.

187. **ἠριγένεια** is for *ἠρι-γεν-εσ-ια*. With *ἦρι* cf. *ἠέριος* (IX. 52), English *ear*-ly, and *ἔαρ-ιστον* 'the early meal'.

ῥοδοδάκτυλος so called from the streaks of rosy light at daybreak. So Eustathius *εἶεν δ' ἂν Ἠοῦς δάκτυλοι κατ' ἀλληγορίαν αἱ τοῦ ἡλίου ἀκτῖνες*. Mr Gladstone (*Studies*, vol. III. p. 470) compares with this word *ῥοδόεντι ἐλαίῳ* (Il. XXIII. 186), on which he says: "no conceivable use of an epithet could be more conclusive to show an extreme vagueness in the poet's idea of colour". But surely there is no need to understand *ῥοδόεις* here of colour at all. Does it not rather refer to the sweet smell of the oil?

188. **ἀγορὴν θέμενος** 'having called an assembly'. *τίθημι* is often almost identical with *ποιέω* in poetry and Ionic prose; cf. 338 and Il. III. 321 *τάδε ἔργα ἔθηκε*. *ἔθηκα* is from the same root as Latin *facio*. In Il. VIII. 2 we have *ἀγορὴν ποιήσατο*, which illustrates

the force of the middle in our passage, i.e. of one calling an assembly for himself.

189. **κέκλυτε...ἑταῖροι.** This line was probably added by some one ignorant of the Homeric practice of using *γάρ* in the first sentence of a speech; cf. 174, 226, 383, 501.

190. **οὐ γὰρ ἴδμεν.** The MSS. have *οὐ γάρ τ' ἴδμεν*. But there seems to be little doubt that we should follow Bekker and Fick, who with one of the Scholiasts omit *τ'*: for then we get over the difficulty of the neglected digamma in *ἴδμεν* (see App. H. 1); and further the generalizing *τε* has no place here (see note on 3). Similarly in Il. VI. 367 we must read *οὐ γὰρ οἶδα* for *οὐ γάρ τ' οἶδα*. On the form *ἴδμεν* see § **18.** 1.

191. **οὐδ' ὅπῃ ἠέλιος.** This is thought to be inconsistent with 185 and 187, which shew that Odysseus must have seen the sun set and rise again. But "all that Odysseus means to say is that he has not the least idea where they are" (Merry).

162. **ἀννεῖται.** For the 'apocope' see § **2.** 6. *-νέεται* (for *νέσεται*, cf. 15) is perhaps a future here.

193. Platt reads *ἐγὼ δ' ἄρ' ὀΐομαι* perhaps rightly.

195. **ἀπείριτος.** On this form see App. H. 2.

ἐστεφάνωται 'crowned about with the circle of the endless sea' (Butcher and Lang). Cf. Il. XVIII. 485 *τά τ' οὐρανὸς ἐστεφάνωται*, of the stars, 'with which heaven is wreathed'. Note that 'crown' is always rather a misleading rendering of *στέφανος*, which means 'wreath', i.e. something *round*, not *on*, the head.

196. **αὐτὴ** in its frequent Homeric sense of something singled out from its surroundings; so in IX. 25 of Ithaca in contrast to the neighbouring islands.

χθαμαλὴ 'low-lying', connected with *χαμαί*. The word is used in XI. 194 of beds on the ground, XII. 101 of a low rock, Il. XIII. 683 of a low wall. For the insertion of *θ* cf. *χθών*. *χθαμαλός* and *χαμαί* shew the original *μ*, which has become *ν* in *χθών*: cf. *χιών* for *χιώμ* (cf. *hiem-s* and *δύσ-χιμο-ς*); cf. also the final *ν* for an original *μ* in the terminations of *τόν*, *ἵππων*, *ἔφερον*. See also J. A. Cross in the *Classical Review*, vol. VI., p. 367.

μέσσῃ. On *σσ* see § **3.** 1.

197. **ἔδρακον.** See § **15.** 5.

200. **μεγαλήτορος** perhaps 'high-hearted' (cf. 36), i.e. merely a stock epithet used thoughtlessly, as I. 29 *ἀμύμονος Αἰγίσθοιο*: or perhaps simply 'haughty'.

201. **δὲ λιγέως**. On the scansion see App. G. 1.

202. **ἀλλ' οὐ γάρ**. 'Ah, but we know now (*ἄρα*)'; for **γάρ** = **γ' ἄρ**. Cf. note on 174. *ἀλλὰ...γάρ* is not elliptical, as some think, nor does it really = *at enim*, as Ameis says.

πρῆξις means 'result' or 'useful purpose'; cf. Il. XXIV. 524 *οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο*. Od. IX. 253 *κατὰ πρῆξιν* 'on some business'. Pind. Isthm. VII. 8 *ἄπρηκτα κακά* 'vain woes'.

203. **ἐυκνήμιδας**. On *ἐϋ-* see § 6. 3.

204. **ἠρίθμεον**. On the synizesis see App. G. 4. But probably we ought to read *ἠρίθμευν*: see App. F.

206. **κλήρους...πάλλομεν...ἐκ δ' ἔθορε κλῆρος**. For 'parataxis' of clauses combined with 'chiasmus' Ameis compares 220 *ἔσταν δ'...θεᾶς...Κίρκης δ' ἄκουον*. Cf. also 338.

208. **βῆ δ' ἰέναι**. On the syntax of the infinitive see App. E.

ἅμα τῷ γε. For the asyndeton cf. I. 331 *οὐκ οἴη· ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο*.

209. **ἄμμε**. See § 10. 1.

γοόωντας. On this assimilated form see § 23. 1 and App. F.

210. **τετυγμένα δώματα**. Fick suggests *δόμον περικάλλεα* in order to get over the difficulty of the singular *μιν* (212); for it cannot be proved that *μιν* is ever used as plural in Homer. XVII. 266—9 quoted by La Roche is not a parallel; for there *μιν* refers to *αὐλὴ* not to *δώματα*. But *μιν* may easily be taken here as an instance of the *constructio ad sensum*, *δώματα* 'palace' being virtually a singular. This is better than to make *μιν* = *Κίρκην*.

211. **λάεσσι**. On the declension of *λᾶας* see § 7. 7.

περισκέπτῳ. Hesychius gives the choice of two interpretations of this word: (1) passive, *πάντοθεν ὁρωμένῳ*, (2) active, *μόνῳ κεχωρισμένῳ ὥστε ἀπ' αὐτοῦ περισκέψασθαι*. The latter is the most suitable meaning in the parallel passages; see especially XIV. 6 *αὐλὴ ὑψηλὴ δέδμητο περισκέπτῳ ἐνὶ χώρῳ καλή τε μεγάλη τε περίδρομος*. Cf. also I. 426, where the same epithet is applied to Telemachus' chamber. In all three passages 'having a good view' makes the best sense. Autenrieth and others adopt Döderlein's explanation, 'sheltered' (*περὶ, σκέπω*): cf. *περισκεπής* (Callimachus) and *περισκέπω* (Moschus).

213. **κατέθελξεν** 'bewitched', i.e. turned into animals; probably not simply 'tamed'. Cf. 291 *ἀλλ' οὐδ' ὧς θέλξαι σε δυνήσεται*.

214. **οὐδ'**. Cauer reads *οὐ δ'* (two words); cf. 26.

οἵ γ'...τοί γε a good instance of the resumptive use of the article; see App. A. 1.

215. **περισαίνοντες**. On the spelling and quantity of this word see App. H. 2.

ἀνέσταν 'stood on their hind legs', as opposed to *ἔσταν* (220).

216. **ἄνακτα** 'master', 'lord', not 'king'; cf. I. 397 *οἴκοιο ἄναξ* 'master of the house'. Aesch. Pers. 378 *κώπης ἄναξ*. In XX. 194 *βασιλῆι ἄνακτι* means 'royal master'.

217. **τε** marks the statement as general, as constantly in similes; cf. note on 3.

219. **ἔδεισαν**. So La Roche, not *ἔδδεισαν*. See App. H. 2.

220. **ἐν προθύροισι** is the reading of Aristarchus. Most of the MSS. have *εἰνὶ θύρῃσι*.

222. **ἱστὸν ἐποιχομένης**. There is a good parallel to this scene in Shelley's *Witch of Atlas*, stanza XXVI.

ἱστὸν...ἄμβροτον. Dr Verrall (*Proceedings of the Camb. Phil. Soc.* 1883, p. 34) suggests that "*ἀμβρόσιος* and *ἄμβροτος* are cases of 'popular etymology', connected, in the Greek mind, with *βροτός*, but really derived from some word, presumably oriental and non-Hellenic, for a fragrant substance used in divine worship".

With regard to the use of the word in this passage Dr Verrall has kindly sent me the following note:—"This seems to be one of those cases in which (the false connexion with *βροτός* mixing itself with the true signification of the word, which I take to have been 'having the divine savour or perfume') the word *ἄμβροτος* is used with great vagueness, implying to the poet no more than 'divine', 'connected with the gods'. At the same time it is quite possible that he was conscious of the meaning 'fragrant'; for *ἱστός* here seems to mean rather 'web' than 'loom'; and the clothes of the gods are especially susceptible of the divine fragrance, which might therefore well be supposed to belong to their stuff in the making". See also Dr Leaf (on Il. II. 19), who connects the word with the Semitic *amara*, a miraculous perfume.

223. **ἔργα πέλονται**. The rule that a neuter plural subject takes a singular verb was by no means fixed in the time of Homer; though this is the commoner construction "in the proportion of three to one" (Monro, *H. G.* § 172). The chief examples of a plural verb are in cases where the notion of plurality is emphasised: e.g. (1) after *πάντα* or *πολλά*, IX. 109; (2) after words denoting plural parts of the body, IX. 440; (3) numerals, Il. II. 489; (4) after

ἔθνεα and *φῦλα*, XIV. 73. But there are several instances for which no reason can be assigned, except that the later rule was not yet fixed; especially in the case of *πέλονται*, as here; cf. XI. 125 *ἐρετμὰ τά τε πτερὰ νηυσὶ πέλονται*, XIV. 489 *νῦν δ' οὐκέτι φυκτὰ πέλονται*, XVIII. 367 *ὅτε τ' ἤματα μακρὰ πέλονται*.

225. **κήδιστος**. See § **8**. 2.

226. **ὦ φίλοι, ἔνδον γάρ**. See note on 174.

227. **ἀοιδιάει** and **καλεῦντες** (229). See § **23**.

δάπεδον δ'...ἀμφιμέμυκεν is a good instance of 'parataxis'. In later Greek this clause would have been a relative one.

ἀμφιμέμυκεν. Verbs expressing sustained sounds are generally in the perfect; cf. *γέγωνα*, *βέβρυχα*, *κέκληγα* (Monro, *H. G.* § 28).

232. **ὀισάμενος** 'boding'; cf. 380. Most MSS. read *ὀισσάμενος*.

234. **ἐν δέ...ἐκύκα** tmesis, 'mixed in a cup', as may be seen from the parallel passage, Il. XI. 638 *ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκυῖα θεῇσιν οἴνῳ Πραμνείῳ. ἐκύκα* means 'made into a *κυκεών*, "a stimulating porridge" (Leaf), and so called *σίτῳ* (235).

235. **οἴνῳ Πραμνείῳ**. Pliny (*Nat. Hist.* XIV. 6) says of this wine: *nascitur Smyrnae regione iuxta delubrum matris deum.* Athenaeus (I. 55) quotes an opinion to the effect that it was so called from the Pramnian rock in Icarus; he also says that this wine was *αὐστηρὸς καὶ σκληρός*. The comic poet Ephippus, also quoted by Athenaeus, says *φιλῶ γε Πράμνιον οἶνον Λέσβιον*, while Eustathius says it came from a village near Ephesus.

ἀνέμισγε 'mixed *ut*'. For this use of *ἀνά* denoting 'extent over' cf. IV. 41 *ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν*, IX. 209 *ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα χεῦ'*. The latter passage shews that this use of *ἀνὰ* is connected with that mentioned in the note on 63.

236. **λαθοίατο**. On the termination see § **21**. 3.

238. **πεπληγυῖα**. "With verbs of striking the perfect seems to express continuance and so completeness" (Monro, *H. G.* § 28). Cf. *βεβολημένος* (247), *κεκοπώς* (XVIII. 335). Cf. also note on 227.

κατὰ συφεοῖσιν. On the scansion see App. G. 1. *κατὰ* must be taken with *ἐέργνυ*.

240. **νοῦς**, not elsewhere contracted in Homer, requires alteration. Fick reads *καὶ δέμας ἀλλὰ νόος σφ' ἦεν*, which is awkward. Dr Merry's suggestion is far better, *αὐτὰρ ἔην· νόος ἔμπεδος*.

241. **ἔέρχατο**. On *ἐε-* see App. H. 2, and on the termination see § **18**. 6.

242. **πάρ ῥ'**. On the 'apocope' see § **2**. 6. Most MSS. omit *ῥ'*.

243. **ἔδμεναι.** On the form see § 22. 2; on the syntax App. E.

χαμαιευνάδες for metrical purposes = *χαμᾰ-ιευνάδες*. Cf. Il. XVI. 235 *ἀνιπτόποδες χαμαιεῦναι*, Od. XX. 379 *ἔμπαιον οὐδὲ βίης*, where *ἐμπᾰ́ιον* is a dactyl. "The ι, instead of forming a diphthong with the preceding vowel, plays the part of initial consonant to the succeeding syllable" (King and Cookson, p. 96).

244. **ἄψ** is Barnes' conjecture for *αἶψ'* of the MSS., which would be inconsistent with 260 *δηρὸν...ἐσκοπίαζον*. So in 263, 395, 405 several MSS. wrongly read *αἶψ'*.

245. **ἀδευκέα.** Several derivations of this word have been proposed. (1) King and Cookson (p. 148) connect it with *Πολυδεύκης* (Pollux), *ἐνδυκέως*, Latin *duco*. *ἀδευκής* would then mean 'unattractive'. (2) Autenrieth takes it to mean 'bitter', from *ἀ-* and *δεῦκος*, which, according to one of the Scholiasts, = *τὸ γλυκὺ παρὰ τοῖς Αἰτωλοῖς*. *δεῦκος* and *γλυκύς* are probably both connected with the Latin *dulcis*. (3) Curtius, connecting the word with *δοκέω*, *decet*, etc., makes it = *indecens*, *indecorus*.

246. **οὐδέ.** Cauer writes *οὐ δέ*. See note on 26.

τι ἐκφάσθαι. On the scansion see App. G. 2. On that of *δύνατο ἔπος* see App. G. 1.

ἔπος ἱέμενός περ. On the neglect of the digamma see App. H. 1.

247. **ἐν** with *πίμπλαντο*: cf. 234.

248. **δακρυόφιν.** On the *-φι* case see § 5. 4. Cf. Il. XVII. 696 *δακρυόφι πλῆσθεν*.

γόον δ' ὠίετο θυμός 'the thought of his heart was to cry aloud' (Merry). For *οἴομαι* with the accusative cf. Il. XIII. 282 *οἱ κραδίη πατάσσει...κῆρας ὀιομένῳ*. Cf. Milton, *Par. Lost*, I. 619 'Thrice he assayed, and thrice, in spite of scorn, Tears such as angels weep burst forth. At last Words interwove with sighs found out their way'.

249. **ἀγασσάμεθ' ἐξερέοντες** 'we asked with wonder'. Ameis compares IX. 250 *σπεῦσε πονησάμενος τὰ ἅ ἔργα* 'he finished with speed these works of his', where, as here, the stress of the clause is on the participle. *ἀγαζόμεθ'*, the reading of several MSS., is adopted by Fäsi and Cauer.

251. **ἧμεν...εὕρομεν.** Fick holds that this asyndeton is un-Homeric; and La Roche says that line 251 is obelized in cod. N. But is the asyndeton really out of place in a hurried narrative?

253. **ξεστοῖσιν...χώρῳ.** This line is omitted in most MSS.

260. **δηρὸν δὲ...ἐσκοπίαζον** '*though* I was watching long', a good instance of 'parataxis'. In later Greek this concessive clause would have been made subordinate. Cf. XII. 232 *οὐδέ πῃ ἀθρῆσαι δυνάμην· ἔκαμον δέ μοι ὄσσε* 'though my eyes were weary'.

261. **ἀργυρόηλον.** The second part of the compound is *ϝῆλος*, Aeolic *ϝάλλος*, = Latin *vallus* 'a stake'. So Fick in his Aeolic version reads *ἀργυρόϝαλλον*. The *ἧλοι* in a sword are the nails by which the blade was fastened to the handle. Cf. Il. XI. 29 *ἐν δέ οἱ ἧλοι χρύσειοι πάμφαινον*.

262. **ἀμφὶ δὲ τόξα** an instance of 'epanalepsis'. With *ἀμφὶ* we must understand *βαλόμην* from *περὶ...βαλόμην* in the previous clause. Cf. V. 265 *ἐν δέ οἱ ἀσκὸν ἔθηκε...ἐν δὲ καὶ ἦια* ('meal'), Il. III. 267 *ὤρνυτο δ'...Ἀγαμέμνων, ἂν δ' Ὀδυσεὺς πολύμητις*, where *ἂν* = *ἀνώρνυτο*. In Attic, where the verb absorbed the adverb, the epanalepsis is of the simple verb often; e.g. V. 265 would be in Attic *ἐνέθηκεν ἀσκόν, ἔθηκε δὲ....*

263. **ἠνώγεα.** For the form see § **18.** 5; for the 'synizesis' App. G. 4.

αὐτὴν ὁδὸν is not to be compared with *ὁδὸν αὐτήν* (158), but = *τὴν αὐτὴν ὁδόν* of later Greek. Cf. Il. XII. 225 *ἐλευσόμεθ' αὐτὰ κέλευθα*. Od. VIII. 107 *αὐτὴν ὁδὸν ἥνπερ οἱ ἄλλοι*. Cf. also *αὖθι* 'in the same place' (165).

264. **γούνων** with *λαβὼν* (Ameis). Cf. 323 and Il. I. 407 *παρέζεο καὶ λαβὲ γούνων*, and the phrases *χειρὸς ἑλών, ποδὸς ἕλκε*, etc. See, however, 481 *γούνων ἐλλιτάνευσα*. So perhaps *γούνων* here should be taken both with *λαβὼν* and *ἑλλίσσετο*.

ἑλλίσσετο. On λλ see § **13.**

265. **καί...προσηυδα.** This line is omitted by most MSS.

267. **ἄλλον** 'besides'; cf. IX. 367 *μήτηρ ἠδὲ πατὴρ ἠδ' ἄλλοι πάντες ἑταῖροι*. Herod. I. 216 *θύουσί μιν* (i.e. a man) *καὶ ἄλλα πρόβατα ἅμα αὐτῷ*.

268. **ἄξεις σῶν ἑτάρων.** "*σῶν*, Ἀρίσταρχος *ἀντὶ τοῦ σῶον*" (Schol.). But does not the position of *σῶν* shew clearly that the Prince of Critics was wrong?

τοίσδεσι. On this form see § **10.** 5.

271. **ἦ τοι** 'surely' often denotes a concession. The particle *τοι* is probably the same as the dative pronoun enclitic. The connexion of the particle with *τις* and *τε* is now given up.

272. **ἔσθων.** On *ἔσθω* and its collateral form see § **14.** 4.

273. **κρατερὴ δέ...ἀνάγκη** a frequent form of 'parataxis' in

Homer, where a clause expressing a reason often appears as a coordinate statement. In such cases δέ virtually = 'for'; cf. IX. 269, 285, 374. This rather faint parataxis is found in Attic sometimes, where δέ introduces a reason which is also a new fact.

ἔπλετ' 'has come upon me', 'has been laid upon me', a good case of the original meaning of the aorist; cf. II. 363 τίπτε δέ τοι... ἐνὶ φρεσὶ τοῦτο νόημα ἔπλετο; On the translation of the aorist by the English perfect see note on 64. On the form ἔπλετ' see § 15. 5.

275. **ἱερὰς.** Brugmann (*Comp. Gram.* vol. I. § 287) gives as the meanings of ἱερός 'active, fresh, strong, holy'. Cf. Sanskrit *iṣ-irá-s* 'active, fresh'. The Corcyraean form is ἰαρός, the Boeotian ἰαρός. The form ἱερός is probably due to the analogy of δἰερός, φοβερός, etc. ἱερὰς βήσσας might well mean 'fresh valleys' and ἱερῶν ποταμῶν (351) 'fresh streams'. It is not, however, impossible that the old interpretation, viz. that the valleys are 'sacred' because they belong to the goddess Circe, may be correct; for all the derivatives, e.g. ἱερεύς, ἱερήιον, involve only the idea of 'sacred'; and even ἱερὸν ἰχθύν (Il. XVI. 407) *may* mean 'holy fish', i.e. a Totem, as the eel in ancient Egypt and the trout in North America.

277. **Ἑρμείας.** Hermes is the most companionable of the deities; cf. Il. XXIV. 334, where Zeus says of him Ἑρμεία, σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστι ἀνδρὶ ἑταιρίσσαι. He is like Milton's Raphael, the "affable Archangel" (*Paradise Lost*, VII. 41), "the sociable Spirit that deigned to travel with Tobias" (V. 221). Hermes here represents the *deus ex machina* of tragedy.

χρυσόρραπις. The plain ῥάβδος of Hermes afterwards became the κηρύκειον, Latin *caduceus*, the herald's staff with two serpents wound round it, seen constantly on Greek vases representing Hermes.

279. **ὑπηνήτῃ** 'bearded' from ὑπήνη 'chin', probably connected with the Sanskrit *âna* 'mouth' or 'face'; cf. ἀπηνής 'with averted face'. Others take it as 'the upper lip', after Apollonius ὑπήνη δέ ἐστιν ὁ ὑπὸ τὴν ῥῖνα τόπος.

280. **ἕν τ'...μοι φῦ χειρὶ** literally 'grew on to my hand for me', i.e. grasped it tight. Cf. I. 381 ὀδὰξ ἐν χείλεσι φύντες 'biting the lips'. Il. I. 513 ὣς ἔχετ' ἐμπεφυυῖα. Cf. also Verg. Aen. VIII. 124 *dextramque amplexus inhaesit.*

281. **πῇ δὴ αὖτ', ὦ δύστηνε.** Compare with this speech Milton, *Comus*, 609 ff. 'Alas! good venturous youth'...etc. In *Comus* the place of Hermes is taken by the Attendant Spirit, who

says: "When any favoured of high Jove Chances to pass through this adventurous glade, Swift as the sparkle of a glancing star I shoot from heav'n to give him safe convoy" (78).

282. **τοι** ethic dative, not the particle; cf. 280, 288.

283. **ἔρχαται.** On this form see § **18.** 6.

284. **φημι** 'deem'; cf. IX. 455 *ὃν οὔ πώ φημι πεφυγμένον εἶναι ὀλεθρον.*

285. **ἔνθα περ.** Cf. note on *ὀλίγον περ* (24).

287—8. **τῆ...ἦμαρ.** These two lines are condemned by Kirchhoff and bracketed by Fäsi without sufficient reason.

287. **τῆ** appears to mean 'take'; cf. IX. 347 *Κύκλωψ, τῆ, πίε οἶνον.* Il. XXIII. 618 *τῆ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω.* It is perhaps from *τα* (for *ἰη*) 'stretch', found in *τά-νυ-ται* and *τέ-τα-ται*: or possibly from *το*, the root of the article; in which case it would mean 'there!' The plural *τῆτε* is found in the poet Sophron; cf. *δεῦτε* and *δεῦρο.* This formation is due to false analogy, and does not prove that *τῆ* is an imperative contracted for *τάε*, as some think.

288. **ὅ κέν...ἀλάλκῃσιν** is a final clause. See App. B. 2 a.

ἀλάλκῃσιν reduplicated aorist subjunctive; see § **15.** 5. Five of La Roche's MSS. read *ἀλαλκήσει*, which may be the true reading; see § **17.** 4 for futures formed from the stem of the redupl. aor.; and for *κεν* with the future see App. D. 1. Apollonius Rhodius (II. 235) has *ἀλαλκήσουσιν.* La Roche says: "haud scio an *ἀλαλκήσει* genuina sit lectio; nullus enim codex *ἀλάλκῃσιν* habet". Still most MSS. have *ἀλάλκῃσι*, which must be meant for **ἀλάλκῃσιν**, and this is decidedly the best Homeric Greek.

290. **βαλέει δ' ἐν φάρμακα σίτῳ.** Cf. IX. 535 *εὗρον δ' ἐν πήματα οἴκῳ.* Cauer reads *ἐν*, thus making *βαλέει ἔν=ἐμβαλέει*: for the inverse tmesis cf. IX. 17 *φυγὼν ὕπο νηλεὲς ἦμαρ.* Bekker with two MSS. reads *ἐνὶ.* So does Dr Merry, who remarks that we should then have "a true tmesis (allowable with a dissyllabic preposition)". But is this limitation correct? Note that the term 'tmesis' is really a misleading one; for *ἐν* (or *ἐνί*) here is still adverbial and not bound by the later prepositional usage.

291. **οὐδ' ὡς** is thus accentuated by Aristarchus.

292. **ἐρέω δὲ ἕκαστα** is an instance of 'parataxis'; cf. 205. In a later stage of language this clause would have been made subordinate; e.g. '*and about which* I will tell thee all'. But in Homer a relative construction is not generally continued beyond a

single clause; cf. II. I. 162 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν (*'and which* they gave me'). Od. IX. 19 εἶμ' Ὀδυσεὺς ...δς πᾶσι δόλοισιν ἀνθρώποισι μέλω, καί μευ κλέος οὐρανὸν ἵκει.

295. **ἐπαίξαι, ἀπανήνασθαι** (297), **κέλεσθαι** (299). On the infinitive used in an imperatival sense see App. E.

296. **ὑποδείσασα.** On the spelling see App. II. 2.

300. **μή τί τοι αὐτῷ.** The enclitic *τοι* is the reading of the best MSS.; so also in V. 187. We should have expected the emphatic *σοί*, which, however, is found in cod. M only. Cf. 344 *μοι αὐτῷ*.

301. **θήῃ.** On the spelling of this and similar forms see App. I.

302. **ἀργεϊφόντης** probably means 'swiftly appearing', *ὁ ταχέως καὶ τρανῶς ἀποφαινόμενος*, as one of the Scholiasts says, a fitting epithet for the Messenger of the gods. The first part of the compound seems to be the dative of an extinct neuter noun *ἄργος* 'whiteness'; for the dative in compounds cf. *πυρι-ηκής*, *ἐγχεσί-μωρος*. The second part of the word is from *φαν-* (root of *φαίνω*); *ο* for *α* being Aeolic; cf. note on 38. The transition from 'white' to 'swiftly gleaming' is an easy one; e.g. *κύνες ἀργοί* (II. 11) and *ἀργίποδας* (II. XXIV. 211). Welcker gives a slightly different interpretation, 'qui albus, splendidus apparet'. Others render 'who makes the light, or lightning, to appear'.

The traditional interpretation 'Slayer of Argus' is now given up. The legend of the slaying of Argus is not mentioned in Homer; very possibly it arose by 'popular etymology' from this epithet, interpreted on the analogy of *ἀνδρεϊφόντης* 'man-slaying'.

303. **φύσιν** = *τὸ εἶδος* (Schol.), i.e. the outward appearance (lit. 'how it grew'), as is shewn by the next line. The word is used here only in Homer. Cf. *Comus*, 629 "Among the rest a small unsightly root, But of divine effect, he culled me out".

304. **ἔσκε.** On the frequentative forms see § 16.

305. **μῶλυ** connected with *μωλύω* 'I soften', *μαλακός* and *mollis*. Theophrastus (Hist. Plant. IX. 15) speaks of a plant called *μῶλυ* found on Mount Cyllene, resembling garlic and used for magical purposes; "but", he adds, "it is not hard to dig up, as Homer says". But, as the Scholiast on XII. 61 very sensibly remarks, *θεοὶ μάκαρες καλέουσιν· ἄνθρωποι δὲ οὐδέν. κἀκ τούτου δῆλον ὅτι πέπλακεν*. Cf. *Comus*, 636 "And yet more med'cinal is it than that Moly That Hermes once to wise Ulysses gave".

χαλεπὸν δέ τ'. .θεοὶ δέ τε a good instance of the use of **τε** in a 'gnomic' passage; cf. note on 3. Perhaps the **τε**'s here not only denote that the statement is a general one, but also mark that the clauses are correlative. Cf. a very curious gnomic passage in Il. X. 224

> *σύν τε δύ' ἐρχομένω, καί τε πρὸ ὃ τοῦ ἐνόησεν*
> *ὅππως κέρδος ἔῃ· μοῦνος δ' εἴ πέρ τε νοήσῃ,*
> *ἀλλά τε οἱ βράσσων τε νόος, λεπτὴ δέ τε μῆτις.*

Here we have three pairs of coordinate clauses, each pair being joined by its pair of **τε**'s. See Dr Leaf's note, where he says: "the connexion of this use with the gnomic **τε** (almost = **τοι**) is not clear; the two are possibly quite distinct. The gnomic **τε** would be of course in place in such an instance as the present, but it is not used in pairs". But how can we tell that it is not used in pairs? See Mr Monro (*H. G.* § 332), especially his example from Il. I. 81.

306. **δύνανται.** The best MSS. have **ἴσασιν.** But **δύνανται** is generally adopted, as giving a better antithesis to **χαλεπόν.**

309. **πόρφυρε** 'was troubled', an intensive formed by reduplication of **φυρ-** (stem of **φύρω** 'mix'); cf. **μαρμαίρω** 'glitter', **βαμβαίνω** 'stagger', **καμ|καίρω** 'chatter'. The metaphor is from a troubled sea; cf. Il. XIV. 16 **ὡς ὅτε πορφύρῃ πέλαγος...ὣς ὁ γέρων ὤρμαινε.**

310. **εἰνὶ.** The form **εἰν** arose from **ἐνι** before words beginning with a vowel, the **ει** being due to 'compensatory lengthening'; cf. **κτείνω** for **κτεν-ι̯ω**: so also **ὑπείρ** for **ὑπερι.** **εἰνὶ** is a mixture of **ἐνὶ + εἰν** (Brugmann, *Comp. Gram.* vol. I. § 131).

313. **ἀκαχήμενος.** On the accent see 77.

314. **ἀργυροήλου.** Cf. note on 261.

316. **δέπαι.** See § 6. 2. Fäsi reads **δέπᾳ.** But **ι** subscript is not used with **ᾰ** (La Roche).

317. **ἐν δέ τε.** This is an illegitimate use of **τε**, according to Mr Monro, who (§ 332) classes this passage amongst those where **τε** is used of single or definite facts, some at least of which may be corrected without difficulty. And here it is to be noted that the text is doubtful; three of La Roche's MSS. reading **ἐν δὲ τό.**

318. **οὐδέ μ' ἔθελξε.** Cauer reads **οὐ δέ**: cf. 26. For the 'parataxis' cf. IX. 292 **ἤσθιε...οὐδ' ἀπέλειπεν.**

320. **λέξο**, the reading of Aristarchus, is the imperative of the non-thematic aorist *ἐλέγμην*. See § **15**. 4 and cf. *δέξο* (Il. XIX. 10). Most MSS. have **λέξαι**. *λέξεο* given by one MS. would be the imperative of the 'mixed' aorist *ἐλεξόμην*. See § **15**. 6.

322. **ἐπήϊξᾶ ὥς τε**. On *ᾱ* here and in *μέγᾱ* (323) see App. G. 1; and on the lost consonant before *ὥς* App. H. 1.

323. **λάβε γούνων**. Cf. note on 264.

325. **τίς πόθεν**. For the double question cf. Hor. Od. III. 27 *unde quo veni?*

εἰς and **ἐσσι** (330). See § **24**. Nauck is probably right in reading *ἐσσ'* for *εἰς*.

326. **θαῦμά μ' ἔχει ὡς**. Cobet (*Var. Lect.* p. 108) thinks we ought to read *πῶς*, which appears as a correction in two MSS. But cf. XXI. 122 *τάφος δ' ἕλε πάντας...ὡς εὐκόσμως στῆσε*. Nor is there any difficulty about the "immanis hiatus" before *ὡς* which Cobet remarks upon; cf. 322.

327. **οὐδὲ γὰρ οὐδέ**. Cf. 551 *οὐδὲ μὲν οὐδὲ* and II. V. 22 *οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε*, where the Schol. has a good note on the double *οὐδέ*:—*ἔστιν ἡ μία μὲν ἐπὶ τοῦ πράγματος, θατέρα δὲ ἐπὶ τοῦ προσώπου* (person). He means that the first *οὐδέ* negatives the sentence as a whole, while the second negatives *αὐτὸς* specially. So in our passage the second *οὐδέ* negatives *τις ἄλλος*.

328. **ὅς κε πίῃ**. For the subjunctive after the aorist *ἀνέτλη* see App. B, Note.

καὶ...ὀδόντων = *καὶ οὗ ἂν πρῶτον ἕρκος ὀδόντων ἀμείψεται τάδε φάρμακα* (merely a repetition of *ὅς κε πίῃ*) 'when once he hath drunk, and the drink by the tooth-hedge hath taken its way' (Morris). That *ἕρκος ὀδόντων* is the object of the verb is shewn by Il. IX. 409 *ψυχὴ...ἐπεὶ ἄρ κεν ἀμείψεται ἕρκος ὀδόντων*. For *οὗ* understood out of *ὅς* cf. II. 54 *δοίη δ' ᾧ κ' ἐθέλοι καί οἱ κεχαρισμένος ἔλθοι*. Cic. Verr. IV. 9 *mancipium, quo et omnes utimur et non praebetur a populo.*

ἀμείψεται. For this subjunctive form and *ἐπιβείομεν* (334) and *πεποίθομεν* (335) see § **20**. 1. On *ἐπιβείομεν* see also App. I.

ἕρκος ὀδόντων denotes not the lips, as Hesychius and others take it, but the teeth themselves; i.e. *ὀδόντων* is a defining genitive. We have a similar genitive after *ἕρκος* in Pindar, Nem. X. 36 *ἀγγέων ἕρκεσι* and Soph. Trach. 615 *σφραγῖδος ἕρκος*. Cf. also Solon (25. 1), who says of a child *ἕρκος ὀδόντων φύσας*. Dr Hayman quotes from Chaucer: "My son, God of his endeles

goodnesse walled a tongue with teeth and lippes eke". Mr Magnússon (quoted by Butcher and Lang) compares "the Icelandic *tam-garor*, i.e. *teeth-garth* (Old-English *garth*, enclosure)...the genuine metaphor of a military age, in which the teeth were looked upon as the wall guarding the castle, that is, the mouth".

331. **φάσκεν.** See § **16.** The present *φάσκω* is a later form.

337. **πῶς γάρ.** The *γάρ* here is merely interjectional (=*γ' ἄρ*), 'ah then, how?' Cf. *εἰ γάρ* in wishes.

338. **ἔθηκας.** Cf. note on 188.

ἑταίρους αὐτὸν δὲ. For the 'parataxis' combined with 'chiasmus' cf. 205.

341. **θήῃς.** See App. I.

342. **οὐδ' ἂν.** See App. D. 2.

345. **ἀπώμυνεν** is taken by some 'swore unreservedly'; cf. *ἀπόφημι* 'I say right out' (Il. VII. 362). But it is better to understand *ἀπὸ* in a negative sense, i.e. 'to swear *away from*': 'she swore that she would not'. Cf. the legal phrase *ἀπόμνυμι υἱόν* 'I disown a son on oath'.

346. **τὸν ὅρκον.** See App. A. 2.

348. **τέως.** See App. G. 4 and I.

349. **ἔασι.** See § **24.**

350—1. **γίγνονται...προρέουσι.** These two lines are omitted by Fick, and thought doubtful by some other editors. However, the tense of *γίγνονται*, which seems to be the chief objection, is not an insuperable difficulty.

350. **κρηνέων** and **τάων** (352). See § **4. 2.**

351. **ἱερῶν ποταμῶν** perhaps means 'fresh streams'; cf. note on *ἱερὰς βήσσας* (275).

εἰς ἅλαδε. La Roche reads *εἰς ἅλα δέ*. Cf. 48. *εἰς* is unnecessary. But cf. IX. 38 *ἀπὸ Τροίηθεν*. XI. 18 *ἀπ' οὐρανόθεν*.

353. **πορφύρεα.** On the lengthening of *α* of the neuter plural see App. G. 1.

λίθ'. Cf. I. 130 *ὑπὸ λῖτα πετάσσας*. We cannot decide whether this word is a singular from *λίς* or a neuter plural from *λῖ*. Il. XVIII. 352 *λιτὶ κάλυψαν* proves nothing either way. Mr Monro (on Il. VIII. 441) takes *λῖτα* as a plural. It means 'fine (lit. smooth) linen'; cf. XII. 64 *λὶς πέτρη* 'a smooth rock'. Cf. also Thuc. II. 97 *ὑφαντά τε καὶ λεῖα*.

354. **ἡ δ' ἑτέρη, ἡ δὲ τρίτη** (356), **ἡ δὲ τετάρτη** (358). On the article with numerals see App. A. 2.

ἐτίταινε and **ἐτάνυσσε** (370). On collateral forms see § **14. 4.**

359. **ὕδωρ** and **ὕδωρ** (360). Cf. 56 and 108.

361. **ἀσάμινθον.** Some scholars, who have laid stress on the difference of vocabulary in the Iliad and Odyssey, have instanced, among other words peculiar to the latter, *ἀσάμινθος* and *χέρνιψ* (368). But much importance should not be attached to statistics of this kind. For instance, with regard to these two words, such luxuries as baths and basins, which appear in the palaces of the Odyssey, would hardly have been found in the Greek camp before Troy.

λό' is the imperfect of λόω (λόϝω=*lauo*), of which λοῦσθαι= λόεσθαι (VI. 216) is the pres. infin. middle. λόεον (IV. 252) is the imperfect of a collateral form λοέω (the later λούω), of which λοῦσεν (364 below) is the aorist, contracted for λόεσεν, which Fick reads in his text. There is no need to postulate *four* different present stems, as some do.

362. **θυμῆρες** is proleptic, 'after she had mixed it to a nice warmth' (Merry). Cf. 167 *ἐυστρεφὲς πλεξάμενος.*

κατὰ κρατός τε καὶ ὤμων 'down over head and shoulders'; cf. Il. XX. 321 *κατ' ὀφθαλμῶν χέεν ἀχλύν.* These genitives are really genitives of place such as we find in phrases like *διέπρησσον πεδίοιο* 'they sped over the plain'.

364. **ἔχρισεν λίπ' ἐλαίῳ** is a frequent phrase. In VI. 227 we have λίπ' ἄλειψεν only; cf. Thuc. I. 6 *λίπα ἠλείψαντο.* Mr Monro (on Il. X. 577) says that λίπα is apparently an adverb in *-α* (related to λιπαρός as *κάρτα* to *καρτερός*, *λίγα* to λιγυρός, etc.) meaning 'richly', 'thickly'. *ἀλείφω* is also connected with λίπα, the *ἀ-* being 'prothetic'; cf. *ἀ-μέλγω.*

366. **εἶσε δέ** begins the apodosis; cf. note on 112.

368—372. **χέρνιβα...παρεόντων.** These lines, which occur in I. 136—140 and in four other books, are omitted here by the best MSS. They are thought by La Roche to have been inserted in the 13th century. They were not known to Eustathius.

370. **νίψασθαι.** On the syntax of the infinitive see App. E.

372. **εἴδατα.** On this word see § **7. 4** and App. H. 2.

χαριζομένη παρεόντων 'lavishing from her store', genitive of material with a distinctly partitive force. The construction is found with verbs which imply the use of a material, a stock drawn upon, etc. (Monro, *H. G.* § 151). Cf. IX. 102 *λωτοῖο φαγών* 'eating of the lotus'. For *παρεόντων* cf. VII. 166 *δορπὸν δὲ ξείνῳ ταμίη δότω ἔνδυν ἐόντων.*

374. **κακὰ...ὄσσετο** 'foreboded woe'; cf. Il. XVIII. 224 **ὄσσοντο** *γὰρ ἄλγεα θυμῷ*. *ὄσσομαι* is connected with *ὄσσε* 'eyes'; but is always used of the 'mind's eye' in this sense of 'boding'. *ὄσσομαι* is for *ὄκιομαι*: cf. λεύσσω for λεύκιω, *φυλάσσω* for *φυλάκιω*. The Indo-European root is *oq*, from which come (1) *ὄκος* 'eye' (Hesychius), *ὄσσε* (for *ὄκιε*), *oculus;* (2) *ὀπή*, *ὄπωπα*, *ὄμμα* (for *ὄπμα*).

378. **ἕξεαι**. On the 'synizesis' see App. G. 4. Some philologists do not recognise a present *ἕζομαι*. If accepted, it would stand for *σέδιομαι* (King and Cookson, p. 407).

380. **δόλον...ὀίεαι**. Cf. 232.

οὐδέ τι. Nitzsch reads *οὐδ' ἔτι*.

381. **δειδίμεν**. See App. H. 2.

ἤδη...ἀπώμοσα. When the aorist is joined with *ἤδη* it must be translated by the English perfect; 'I have already sworn not to harm thee'. Cf. Soph. Aj. 1142 *ἤδη πότ' εἶδον* 'I have seen ere now'. Aesch. Suppl. 499 *καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὕπο* 'ere now a man has killed'. See also note on 64. For *ἀπώμοσα* cf. 345.

383. **ὦ Κίρκη, τίς γάρ**. See note on 337.

ὅς...εἴη. On this optative see App. C. 2 a.

ἐναίσιμος literally 'in proper measure', with the faculties properly balanced. *αἶσα* is found in a Cyprian inscription in its primitive sense of 'measure'. Hence *αἶσα* in the sense of 'fate', that which Zeus *metes out* to men.

384. **πρὶν** merely anticipates the *ποὶν* in the next line.

πάσσασθαι. On the *σσ* see § 15. 1.

385. **λύσασθ'**. On the elision see App. G. 3. Contrast the middle here with *λῦσον* (387).

386. **πρόφρασσα** 'in earnest', feminine of *πρόφρων*. *πρόφρασσα* is for *πρόφρατια* = *προ-φρᾰ-τια*, *φρᾰ-* being the reduced form of *φρον-*. Cf. *φρασί* (in Pindar = *φρεσί*) for *φρᾰσι* (King and Cookson, p. 109). For the 'sonant nasal' cf. § 15. 5. Notice that *πρόφρων* and *πρόφρασσα* are always adverbial in Homer; cf. v. 161 *μάλα πρόφρασσ' ἀποπέμψω*.

387. **ἐρίηρας**. On this heteroclite word see § 7. 7.

388. **δι' ἐκ**. On the double preposition see note on 129.

390. **ἐννεώροισιν**. See note on 19.

394. **οὐλόμενον** 'accursed'; cf. the curse *ὄλοιο*. So *ὀνήμενος* 'blessed' is to be compared with the blessing *ὄναιο*. *οὐλόμενος* is one of those participles which have no distinctly verbal meaning; see note on *ἄσμενος* (134).

πότνια 'mistress', connected with *πόσις* and Latin *potens;* also with *δέσποινα* which is for *δέσ-ποτ-νι̯α.*

396. **εἰσοράασθαι.** On the form see App. F; on the syntax App. E.

397. **ἕφυν τ' ἐν χερσὶν.** Cf. note on 280. For *ἕκαστος* in apposition cf. 173; also I. 424 *ἕβαν...ἕκαστος.* II. X. 215 *ἕκαστος... δώσουσι.*

398. **πᾶσιν** not governed by *ὑπέδυ,* but dative of person concerned; cf. XVI. 215 *τοῖσιν ὑφ' ἵμερος ὦρτο γόοιο.*

ἱμερόεις 'yearning'; cf. *ἵμερος γόοιο* quoted above; and XXII. 500 *γλυκὺς ἵμερος κλαυθμοῦ καὶ στοναχῆς.* 'Wistful was the lament that sank into their souls' (Butcher and Lang).

400. **ἣ δέ...δῖα θεάων.** See App. A. 2.

προσηύδα. See App. F.

δῖα θεάων 'bright amongst goddesses', i.e. 'fair goddess'; cf. IV. 305 *δῖα γυναικῶν.* The word *δῖος* is for *διϝ-ι̯ος*: it is connected with the Sanskrit *div-* denoting 'brightness'; cf. Latin *divus* and *sub dio* 'under the bright, clear sky'. So it is used as an epithet of *ἠώς* (IX. 151), *αἰθήρ* (XIX. 540), *ἅλς* (IV. 577), *χθών* (Il. XXIV. 532). It is very frequent as an epithet of gods, goddesses, and heroes (especially Achilles, Odysseus and Hector); also sometimes of horses, rivers, countries and cities. As an epithet of gods and men, it seems to denote beauty or noble birth, but not moral excellence; for even Clytemnestra is *δῖα* 'queenly' (III. 266). For *δῖᾱ* see § 4. 1.

403. **πάμπρωτον Ϝερύσσατε.** On the neglect of the digamma see App. H. 1.

404. **κτήματα δ' ἐν σπήεσσι.** All the MSS. have *ἐν.* Aristarchus appears to have omitted it; so do Nauck and Cauer. *πελάζειν* generally takes the dative without the preposition. But *ἐν σπήεσσι* may well stand, being an instance of *constructio praegnans;* 'take them to the caves and place them in them'.

σπήεσσι. Two MSS. have *σπείεσσι.* See App. I.

ὅπλα. See note on 116.

405. **αὐτὸς ἰέναι.** On the imperatival use of the infinitive see App. E.

ἄψ the reading of a few of the best MSS. is better than the other reading *αἶψ'*: cf. 244.

412. **σκαίρουσιν** is a very odd anacoluthon after *ὅτ' ἄν.* Perhaps Bekker and Cauer are right in reading *σκαίρωσιν.* Ameis

retains *σκαίρουσιν* and places a colon at *κορέσωνται*, considering that the sentence suddenly breaks off, and that *σκαίρουσιν* begins a new principal sentence. Real anacolutha, i.e. apart from apparent anacolutha which are only instances of 'parataxis', are very rare in Homer. We have a striking example in Il. VI. 510 *δ δ' ἀγλαΐηφι πεποιθώς—ῥίμφα ἒ γοῦνα φέρει.*

οὐδέ τι. Some editors read *οὐδ' ἔτι*: cf. 380.

413. **ἀδινὸν** MSS. For this La Roche reads after Aristarchus *ἀδινόν*. Aristarchus interpreted *ἀδινός* as *πυκινός* 'dense'. This is accepted by Buttmann, who connects the word with *ἀδρός*. Dr Leaf (on Il. II. 87) shows that in some passages this interpretation of the word is unsuitable. Accordingly he prefers the derivation given in Göbel's Lexicon, *ἀ-* copulative and the root *dî* 'move'; so also Autenrieth connects it with *δίω*. The signification of quick motion is very suitable in all passages where the word occurs; e.g. Il. II. 87 *μελισσάων ἀδινάων*, which would then mean 'busy bees'. So it is used of flies in Il. II. 469; and in Od. I. 92 *μῆλ' ἀδινά* may mean 'flurried sheep'. *ἀδινόν* and *ἀδινά* are often used adverbially with *στενάχω, στεναχίζω, κλαίω, γοάω* of vehement grief; and so in our passage of vehement lowing. In XIX. 516 *ἀδινὸν κῆρ* will mean the 'beating heart'.

414. **ἐμ'** is not the object of *ἴδον*, as Fäsi takes it, and as Cauer punctuates (for *ἐπεὶ ἴδον ὀφθαλμοῖσι* is a stock phrase often used by itself); but an accusative depending on *ἔχυντο*, a *constructio ad sensum*. So Ameis takes it, supposing *ἔχυντο* to be virtually = *ἀμφέχυντο*, the force of the preposition in *ἀμφιθέουσι* being transferred to *ἔχυντο*. According to this interpretation we shall have something to balance *ἀμφιθέουσι μητέρας* in the simile. Dr Merry takes the passage in this way, and translates *ἐμ'...δακρυόεντες ἔχυντο* 'they threw themselves upon me weeping'.

415. **σφίσι** depends on *ἔμεν*, not on *ὀόκησε*.

416. **ἔμεν.** See § 24. **ἰκοίατο.** See § 21. 3.

417. **τρηχείης Ἰθάκης.** Cf. IX. 27 *τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος.*

ἵνα τ'. *τε* here denotes a permanent characteristic, as often when used with relatives and relative adverbs; e.g. *ὅς τε, ὅτε τε, ἔνθα τε.*

ἔτραφεν ἠδὲ γένοντο. This is an instance of *ὕστερον πρότερον*, of which we have already had a case in 328. *ἔτραφεν* is put first as the most important word; cf. Il. VIII. 283 *ἔτρεφε καὶ...κομίσσατο*

'nurtured and took into his charge'. Verg. Aen. II. 353 *moriamur et in media arma ruamus.*

ἔτραφεν. On the form see § **15.** 7.

419. **σοὶ νοστήσαντι** probably instrumental, 'we were gladdened *by* thy return'; cf. Il. V. 682 *χάρη δ' ἄρα οἱ προσιόντι.*

423. **ἐρύσσομεν** and **πελάσσομεν** (424). On these subjunctives see § **20.** 1.

425. **ὀτρύνεσθε ἐμοὶ** and **ὦκα ἐμοῖς** (428). On the hiatus see App. G. 2.

426. **ἱεροῖς δώμασι** perhaps means 'strong palace'; see note on 275. The meaning 'strong' seems to be required when *ἱερός* is an epithet of such words as *ἴς, μένος, στρατός.* So *ἱερὸν ἦμαρ* (IX. 56) may mean 'strong day' and *ἱερὸν πτολίεθρον* (IX. 165) 'strong citadel'. But when *ἱερός* is used in such phrases as the last, it is generally interpreted 'sacred' on the ground that all towns were under the patronage of some god; and so in our passage the palace may be called 'sacred' because it belonged to Circe.

427. **ἐπηετανὸν** 'an unfailing store', literally 'everlasting'. The *-ηε-* in this word is connected with *αἰεί.* For the suffix *-τανο-* cf. Latin *diutinus.* Cf. IV. 89 *ἐπηετανὸν γάλα* 'unfailing milk'. VIII. 232 *κομιδὴ ἐπηετανός* 'unfailing provision'. VI. 86 *πλυνοὶ ἐπηετανοί* 'tanks constantly supplied'. VII. 128 *πρασιαὶ ἐπηετανὸν γανόωσαι* 'herbs ever freshly green'.

429. **ἐρύκακε.** So La Roche reads with three MSS. The others give *ἐρύκανε* which is not found elsewhere in Homer. But Ameis and Cauer retain it. Nauck proposes *ἐρήτνε.*

430. **καί...προσηύδα.** This line is omitted by several MSS.

431. **δειλοί** an address used by one who takes command on himself; so *πονηρέ* in Attic.

πόσ' ἴμεν; 'whither are we going?' Cf. VI. 199 *πόσε φεύγετε;*

432. **καταβήμεναι.** On this epexegetic infinitive see App. E.

ἤ κεν...ποιήσεται. See App. D. 1.

434. **οἵ κεν...φυλάσσοιμεν.** Mr Monro (*H. G.* § 304) says that *ποιήσεται* (which is either a future or a subjunctive) expresses the certain immediate result, *φυλάσσοιμεν* the *further* and therefore less certain consequence. He holds that the choice of the optative in final relative clauses of this kind shows *want of confident expectation* of the result intended. Cf. V. 165 *αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν ἐνθήσω μενοεικέ', ἄ κέν τοι λιμὸν ἐρύκοι.*

φυλάσσοιμεν 'keep ward', not merely 'abide in', as Dr Hay-

man takes it (comparing our phrase "where does he keep?"). *φυλάσσω* has this meaning in v. 208, to which he refers; but his other parallel, VII. 93, tells the other way; for there the gold and silver dogs are meant to 'keep ward' at the gates of the palace.

435. **ὥς περ Κύκλωψ ἔρξ'** must be taken closely with *ἀνάγκῃ*.

οἱ is the ethic dative; cf. 440.

436. **ὁ θρασὺς**. On this use of the article see App. A. 2.

438. **μετὰ φρεσὶ**. *μετὰ* here means literally 'between'; cf. *μετὰ χερσί* and *μετὰ ποσσί*.

440. **τῷ** 'therewith'; cf. 127.

441. **πῃῷ** means a 'relation by marriage', Latin *affinis*. The word is thus explained by VIII. 581 *πηὸς...γαμβρὸς ἢ πενθερός, οἵ τε μάλιστα κήδιστοι τελέθουσι μεθ' αἱμά τε καὶ γένος αὐτῶν*.

μάλα σχεδόν. Cf. VII. 205 *ἐπεί σφισιν ἐγγύθεν εἰμέν*, also of neatness of relationship.

442. **ἐρήτυον** imperfect, 'tried to prevent'.

444. **πὰρ νηί τε μένειν**. On the scansion see App. G. 1.

ἔρυσθαι. See § 15. 4 and App. H. 3.

447. **οὐδὲ μὲν**. Cf. *καὶ μὲν* (13), *οὐδὲ μὲν οὐδ'* (551).

448. **ἔδεισεν**. On the spelling of this word see App. H. 2.

450. **ἐνδυκέως**. See note on 65.

451. **οὔλας** means 'fleecy'. In Il. XVI. 254 it is an epithet of *τάπητες* 'rugs'. Applied to hair, it denotes 'crisp', 'bushy': e.g. Od. VI. 230 *καὶ δὲ κάρητος οὔλας ἦκε κόμας*. XIX. 246 *οὐλοκάρηνος* 'woolly-headed'. Herod. VII. 70 *οὐλότατον τρίχωμα* of the woolly hair of a negro. *οὖλος* 'woolly' must be distinguished from *οὖλος* for *ὅλος*=*ὅλος* 'whole'; e.g. *ἄρτον οὖλον* (XVII. 343). *οὖλος* 'woolly' is for *Fόλνος* (cf. *οὐλόμενος* (394) by compensatory lengthening for *ὀλνόμενος*); with which Sanskrit *ūrnā* 'wool' and Latin *lana* are connected (Brugmann, *Comp. Gram.* vol. I. § 164, 168).

453. **φράσσαντό τ' ἐς ἅντα** 'and had scanned one another face to face'; cf. XI. 143 *ἐς ἅντα ἰδεῖν*.

455. **ἡ δέ...θεάων**. See note on 400.

457. **θαλερὸν** is used as an epithet of *γόον* on the analogy of *θαλερὸν δάκρυ* (201). It means properly 'blooming', 'fresh' (*θάλλω*); hence 'big', 'abundant'. Cf. *θῆλυς* (in *θῆλυς ἐέρση*, v. 467), with which *θαλερός* is probably connected.

458. **ἠμὲν...ἠδ'**. On these particles see note on 22.

459. **ἀνάρσιοι** (from *ἀ* 'not' and the root *ἀρ-* 'fit') is the exact opposite of *ἐρίηρες* (471) 'trusty', from *ἐρι* 'very' and *ἀρ-*.

462. **πρώτιστον.** On this form see § 9. 2.

463. **ἀσκελέες** 'withered', from ἀ intensive and σκέλλω, which is used in Il. XXIII. 191 of the sun scorching up a dead body. Cf. also Soph. Aj. 649 *περισκελεῖς φρένες* 'stubborn minds'.

465. **πέπασθε.** So Fick and Mr Monro read after Aristarchus. The MSS. have *πέπυσθε*, which most editors, including La Roche and Cauer, retain; but which cannot be explained by any phonetic rule, whereas *πέπασθε* is really quite regular. The word is used again in XXIII. 53 and Il. III. 99. *πέπασθε* is for *πέπαθτε* (*πεπυθτε*); see **§ 18. 1.** Eustathius mentions the reading *πέπασθε*, but strangely takes it as=*κέκτησθε*, as if from *πάομαι*.

469. **ἔην.** See § 24. **ἔτραπον.** See § 15. 5.

470. **μηνῶν...τελέσθη.** This line is omitted by several MSS. and bracketed by La Roche. It is probably borrowed from Hesiod, Theog. 58.

471. **ἔφᾶν.** Mr Monro suggests that the last syllable is left long before a vowel, perhaps because it is for an earlier *ἔφαντ* (cf. Latin *-ant*). Cf. IX. 413 *ὣς ἄρ' ἔφαν ἀπιόντες*. In 475 we have *ἔφᾰν* as usual.

472. **δαιμόνι'** here signifies gentle remonstrance. The word denotes one who is under the influence of a *κακὸς δαίμων* (64), one whose actions are unaccountable (cf. our phrase "what possesses you?"). Sometimes it means 'fool'; e.g. XVIII. 406 *δαιμόνιοι, μαίνεσθε*. Sometimes it denotes painful surprise or severe remonstrance; e.g. XIX. 71. Sometimes, as in our passage, the word seems to be softened by the tone of the speaker into an expression of tenderness.

ἤδη νῦν *iam tandem; νῦν ἤδη nunc iam* (Hermann). Cf. Shilleto on Dem. fals. leg. § 330.

475—9. These lines, which are omitted in several MSS., are bracketed by La Roche. Fick brackets 476—7 only. Lines 476—8 have already occurred in this book (183—5).

481. **γούνων ἐλλιτάνευσα** means 'entreated by seizing the knees'; cf. XXII. 337 *γούνων λίσσοιτο*. Il. IX. 451 *λισσέσκετο γούνων*. The genitive is explained by *λαβὼν ἐλλίσσετο γούνων* (264).

482. **καί...προσηύδων.** This line is omitted by several MSS. and bracketed by La Roche.

484. **μοι...ἑτάρων.** The construction is altered from the ethic dative *μοι* to the possessive genitive *ἑτάρων*, a very natural change;

since, as a rule, it is only the datives of personal pronouns which are used as *μοι* is here.

ἔσσυται. On *σσ* see App. II. 2.

486. **ὅτε...γένηαι.** See App. B. 2 c and D. 4.

491. **Ἀΐδαο, Ἄιδος** (502), **Ἀΐδεω** (512). See § **7.** 7.

ἐπαινῆς. *ἐπαινή* is used only as an epithet of Persephone. It probably=*αἰνή* 'terrible'; cf. Hor. Od. 1. 28 *saeva Proserpina*. Fäsi follows Hesychius in making it=*ἐπαινετή*, and La Roche interprets *ᾗ ἔπαινος ἔπεστι*. Buttmann (following the gloss *ἐπ' αὐτῷ* mentioned by the Schol.) would read *ἐπ' αἰνή* (*ἐπ'* = 'besides'). But *ἐπί* so used seems very feeble.

492. **χρησομένους** 'to consult'. Cf. the active in the sense of *giving* an oracle, VIII. 79 *χρείων μυθήσατο Φοῖβος Ἀπόλλων*.

Θηβαίου Τειρεσίαο. A word with three long syllables is very rare before the fifth foot. Ought we not then to read *Θηβαίοο*? See next note.

493. **μάντηος ἀλαοῦ.** For the lengthening in arsis see App. G. 1. *μάντηος* is the reading of cod. M only. The other MSS. have *μάντιος*. As *μάντηος* is a doubtful form (see § **6.** 4), perhaps Ahrens and Fäsi are right in reading *μάντιος ἀλαόο*: cf. *Αἰόλοο* (36). But the double metrical license in *ἀλαοῦ* is very considerable. The true quantity of *ἀλαός* may be seen in VIII. 195. Cauer retains *μάντηος ἀλαοῦ*.

φρένες ἔμπεδοι would be a special privilege in the lower world. For we are told in II. XXIII. 103 *ἦ ῥά τις ἔστι καὶ εἰν Ἀΐδαο δόμοισι ψυχὴ καὶ εἴδωλον· ἀτὰρ φρένες οὐκ ἔνι πάμπαν*. "In the realm of Hades the spirit (*ψυχή*) of the dead has the form, the rank and the occupations which were those of the living man. But the spirit is the mere semblance (*εἴδωλον*) or wraith... As distinguished from the spirit in the nether world, the real self (*αὐτός*) is either the corpse left on earth (II. 1. 4) or the man as he formerly lived (Od. XI. 574). So in the Egyptian book of the dead a picture shows the deceased man (the *αὐτός*) making prayers to the Sun-god, while his soul attends behind him" (Jebb, *Introduction*, p. 72).

495. **οἴῳ πεπνῦσθαι** 'to him alone of all to have understanding', epexegetic of *νόον*: see App. E. For *πεπνῦσθαι* (*πνέω*) cf. II. XXIV. 377 *πέπνυσαί τε νόῳ*, also *πεπνυμένος* the standing epithet of Telemachus. This line was applied by Cato to Scipio Aemilianus (Plutarch, Cato maior, 27).

τοὶ δὲ σκιαὶ ἀΐσσουσιν 'but the others flit like shadows'. *τοὶ*

δὲ appears as ταὶ δὲ in one MS. and in the quotation in Plato, Rep. 386 D. For σκιαὶ 'like shadows' cf. Aesch. Ag. 394 διώκει παῖς ποτανὸν ὄρνιν 'he is *like a child* chasing a bird'.

500. **μὶν Fέπεσσιν.** On the neglect of the digamma see App. H. 1. Many MSS., however, give a different line here, καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων.

501. **ὦ Κίρκη, τίς γὰρ.** Cf. note on 337.

505. **τι** is an adverbial accusative, = 'at all'; cf. 497 and XV. 514 οὐ γάρ τι ξενίων ποθή. The interrogative τί is a similar accusative. Thus τί ἦλθες; means 'in regard to what have you come?' (Monro, *H. G.* § 133).

παρὰ νηὶ "seems to go best with μελέσθω, as though Odysseus might be hanging about the ship, waiting for a pilot" (Merry). But is not this a little fanciful? It is safer to connect παρὰ νηὶ with ἡγεμόνος, as Ameis does. Line 571 shows clearly that this is the right way to take the passage.

507. **ἧσθαι.** On this and the other instances of the same construction in this paragraph see App. E.

κε...φέρῃσιν. See App. B. 1 and D. 1.

508. **Ὠκεανοῖο.** Ὠκεανός is for ὠ-κε-ανός 'lying round'. For the preposition ὠ (=Sanskrit *â*) see Mr J. H. Moulton's paper in the *Proceedings of the Camb. Phil. Soc.* 1887, p. 22. The Ocean-stream "is the limit of the earth on every side, and as such it is spoken of as πείρατα Ὠκεανοῖο (XI. 13) 'the limit set by Ocean'.... It is quite distinct from the sea, and seems to flow round it, in contact with it and yet unmixed with it, for we get no allusion to any separating strip of land. Just as it is almost possible to draw a line marking the edge of the gulf-stream, so, much more distinctly, was the Ocean separated from the salt waters of the sea, its own water being probably regarded as fresh" (Merry).

509. **λάχεια.** Cf. IX. 116 νῆσος ἔπειτα λάχεια. The meaning and etymology of this word are quite doubtful. Nitzsch interprets it as 'rough', 'overgrown with brushwood', connecting it with λάχνη 'wool' and λαχύφλοιος 'thick-leaved'. Döderlein connects it with λεχ- and makes it='low-lying'. Several of the old critics thought it meant 'fertile', 'easily dug' (λαχαίνειν). Zenodotus and a few MSS. read ἐλάχεια, which Bekker adopted, accenting ἐλαχεῖα, so also Fäsi and Cauer. But La Roche, Ameis and Fick retain λάχεια.

510. **αἴγειροι** 'black poplars' as opposed to λεῦκαι 'white poplars' (Arist. Nub. 1007).

ἰτέαι is a digamma word; see App. H. 1. *Ἰτέη* is connected with the Latin *vitis*, *vitex*, *vimen*.

ὠλεσίκαρποι. The lengthening of the first vowel is exceptional; but cf. *ἠλιτόμηνος* (*ἁλιτεῖν*). Fick urges that there is no difficulty, if we suppose an Aeolic original of Homer; for then we should read *ὀλλεσίκαρποι*.

511. **κέλσαι.** On the aorists in *-σα* see § **15**. 3. This word is sometimes used absolutely; e.g. IX. 138, 149. But it has an accusative in IX. 546.

ἐπ' Ὠκεανῷ explains *αὐτοῦ*: cf. 96 *αὐτοῦ ἐπ' ἐσχατιῆς*.

513. **ἔνθα** i.e. at the entrance to the lower world. Mr Morris translates this and the following line:—

> 'Where the stream of Flaming Fire into Grief-river goes
> And the Water of the Wailing, a rill that from Hate-flood flows'.

Cf. Milton, *Par. Lost*, II. 575, sqq.

514. **ἀπορρώξ.** So La Roche spells the word after Aristarchus; see App. H. 2. It means something 'broken off', hence a 'branch of a river'. It is metaphorical in IX. 359 *νέκταρος ἀπορρώξ* 'a rill of nectar'.

515. **πέτρη τε ξύνεσίς τε** is a hendiadys. "This probably means that just at the place where the two currents join there is a ledge of rock over which their united waters plunge into the Acheron.... It is possible that *Λευκὰς πέτρη* (XXIV. 11) contains an allusion to the rock mentioned here, and it may have been so called from being 'white' amid the constant foam, or wet and glistening in the spray" (Merry).

517. **βόθρον.** The *βόθρος* takes the place of the *βῶμος* in the worship of the gods of the lower world. Cf. Ovid, metam. VII. 243, sqq.

> *haud procul egesta scrobibus tellure duabus*
> *sacra facit cultrosque in guttura velleris atri*
> *conicit et patulas perfundit sanguine fossas...*
> *umbrarumque rogat rapta cum coniuge regem.*

The altar in the Vedas is always a pit or at least excavated.

ὅσον τε πυγούσιον. For the construction cf. note on 113.

ἔνθα καὶ ἔνθα 'this way and that', i.e. in length and breadth.

519. **μελικρήτῳ** is honey mixed with milk; cf. Eur. Or. 115 *μελίκρατα γάλακτος*.

520. **τὸ τρίτον.** On the article see App. A. 2.

ὕδατι. On the lengthening of the ι see App. G. 1.

521. **ἀμενηνὰ** = *μένος οὐκ ἔχοντα* (Schol.); which is probably correct. Cf. Verg. Aen. VI. 292 *tenues sine corpore vitas.* This meaning will suit XIX. 562, where it is an epithet of dreams, and Il. V. 887, where it is used of a wounded man; cf. Soph. Aj. 890 *ἀμενηνὸν ἄνδρα.* Some connect the word with *μένω*, which is not so good.

522. **ἐλθὼν...ὑμετέροισιν** (525) are the words of the vow; *γουνοῦσθαι* here meaning 'entreat with vows'.

523. **ῥέξειν.** *ῥέζω* is the ordinary word in Homer for sacrificing animals. *θύω* is used of making a burnt offering of other things; e.g. of cheese (IX. 231).

ἐσθλῶν 'good things'; cf. Il. XXIII. 165 sqq., where we are told that sheep, oxen, honey, oil, etc. were placed on the pyre of Patroclus. Cf. also Thuc. III. 58, where the Plataeans say that they honour their dead by presenting at their tombs offerings of garments and of the fruits of the earth; on which Arnold remarks:—"the clothing was offered in the same superstitious feeling which prompted offerings of meat and drink; as if the dead were cold in their disembodied state and still required those reliefs to the necessities of human nature which they had needed when alive".

524. **Τειρεσίῃ.** Here we have a trace of hero-worship, of which there are faint indications in Homer; and the details of which were quite different from those of deity-worship.

525. **παμμέλαν'.** Cf. Verg. Aen. VI. 249 *ipse atri velleris agnam Aeneas matri Eumenidum magnaeque sorori ense ferit sterilemque tibi, Proserpina, vaccam.* It was the custom to sacrifice black victims to the gods of the lower world.

ὑμετέροισιν. The reading is doubtful. Nauck reads *ἀγρομένοισιν* with two MSS. Several MSS. have *ἠμετέροισιν.*

528. **εἰς Ἔρεβος στρέψας** 'turning them towards Erebus'; cf. XI. 36, where the victims' throats are cut *ἐς βόθρον.* Cf. also Pausanias IX. 39 *ἐν δὲ νυκτὶ ᾗ κάτεισιν ἕκαστος ἐν ταύτῃ κριὸν θύουσιν εἰς βόθρον.* He is speaking of the rites preparatory to a descent into the cave of Trophonius. In a sacrifice to the gods above the victim was lifted up towards heaven; cf. III. 453 *οἳ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος.* Most MSS. have (instead of *στρέψας*) *τρέψας*, which Cauer adopts.

αὐτὸς δ'...τραπέσθαι. "Odysseus is to turn away, as though to prevent him witnessing the mysterious coming of the gods to taste the blood" (Merry).

529. **ποταμοῖο** i. e. the Ocean-stream; cf. note on 508.

ῥοάων. For the genitive after *ἱέμενος* 'moving towards' cf. Il. XI. 168 *ἱέμενοι πόλιος*. Il. V. 263 *ἐπαΐξαι ἵππων* 'to make a rush for the horses'. Cf. also the genitive after verbs of aiming at, striving after, etc. In Il. XXIII. 371 *νίκης ἱεμένων* means 'eager for victory'.

532. **κατάκειτ'** is the reading of two MSS. only. The rest have *κατέκειτ'*, which, though quite correct in the parallel passage (XI. 45), cannot stand here. For the elision of *αι* see App. G. 3.

533. **δείρανταϛ** after *ἑτάροισιν*. See note on 154, and cf. 565.

536. **μηδὲ ἐᾶν.** On the hiatus see App. F.

537. **αἵματοϛ.** "By drinking of the blood the ghosts recover some of the faculties of the living, so that they can recognise Odysseus and speak to him" (Jebb, *Introduction*, p. 72).

ἆσσον. See § 8. 2.

539. **ὅϛ κέν τοι εἴπῃσιν.** This is hardly a final clause; see App. D. 1. Ameis, however, takes *ὅς* as a demonstrative, which is possible; in that case the construction would come under App. B. 1. But it seems pretty certain that *ὅς* is not used as a demonstrative in the Odyssey (Monro, *H. G.* p. 322).

542. **εἵματα** 'for raiment', in apposition to *χλαῖνάν τε χιτῶνά τε*: cf. VII. 234 *φᾶρός τε χιτῶνά τε εἵματ' ἰδοῦσα καλά*.

543. **ἀργύφεον.** Cf. note on 85.

545. **ἐπέθηκε** is the reading of the MSS. Aristarchus read *ἐφύπερθε*.

546. **διὰ δώματ' ἰὼν.** Odysseus would have been sleeping *μύχῳ δόμου* (III. 402) and his comrades *ὑπ' αἰθούσῃ* (III. 399) the colonnade, which served as a sleeping-chamber for guests.

548. **ἀωτεῖτε.** Cf. Il. X. 159 *τί πάννυχον ὕπνον ἀωτεῖς*; The word is probably a reduplication of the root *ἀϝ* 'to breathe'; cf. *ἰαύω* 'to sleep' (for *ἰάϝω*). If so, it will mean 'to breathe heavily'. So *ἄωτος* 'wool' is thought by some to be for *ἀϝ-αϝ-τος*= 'that which is easily blown about'. Another explanation of *ἀωτεῖν* is 'to sleep on a soft couch' (*ἄωτος*).

549. **ἴομεν.** On this subjunctive form see § 20.

δὴ γάρ...ἐπέφραδε 'for already Circe has given me directions'.

For *δὴ γάρ* cf. 160; for the aorist translated by the English perfect cf. 64. On the reduplicated aorist *ἐπέφραδε* see § 15. 5.

πότνια. Two MSS. have *θέσφατα*, which Bekker prefers.

551. **οὐδὲ μὲν οὐδ'** = *οὐ μὴν οὐδέ* of later Greek. The first **οὐδὲ** negatives the sentence, the second specially negatives *ἔνθεν*, which is also emphasised by *περ* 'even'. Cf. note on 327. Cauer reads *οὐ δὲ* for the first *οὐδὲ*, as he always does when the meaning is 'but not'.

552. **ἔσκε.** On the frequentative forms see § 16.

553. **φρεσὶν...ἀρηρώς.** Cf. XXIV. 261 *οὔ τι μάλ' ἀρτίφρων*.

554. **ὅς.** Here again Ameis takes *ὅς* as a demonstrative; see note on 539.

ἐν δώμασι. "In the abode of Circe we find a flat roof whereon Elpenor sleeps for sake of coolness; and whence, rising in alarm, he falls headlong to the ground. But the flat roof was not invariable. Most roofs were pointed; else the *ἀμείβοντες*, the crossing beams which supported them, could not with propriety have been compared to wrestlers leaning forward to grasp one another (Il. XXIII. 712)" (P. Gardner on "the Palaces of Homer", *Journ. of Hellenic Studies*, vol. III. p. 279).

558. **ἄψορρον καταβῆναι** 'to go down again'. *ἄψορρον* simply means 'back'.

ἰὼν ἐς κλίμακα μακρήν. The stress is on the participial clause; cf. note on 249 *ἀγασσάμεθ' ἐξερέοντες*. He forgot that the only proper way to descend was by the ladder.

559. **κατ' ἀντικρὺ τέγεος** 'right down from the roof'. Some read *κατάντικρυ*, which appears in one MS. But *ἀντικρύ* is really a separate word; cf. 162 *ἀντικρὺ...ἐξεπέρησε*. So also *ἀπονόσφι* (528) should probably be written as two words. Contrast the ablatival genitive after *κατά* 'down from' (which we have here) with the local genitive in 362 *κατὰ κρατός τε καὶ ὤμων* 'down over'.

ἐκ...ἀστραγάλων ἐάγη 'was wrenched away from the bones of the spine' (i.e. the vertebrae). Cf. Arist. Nub. 1501 *ἐκτραχηλισθῶ πεσών*.

562. **φάσθε** 'ye deem'; cf. 284.

563. **ἔρχεσθ'.** On the elision of *αι* see App. G. 3.

ἡμῖν. See § 10. 1.

565. **χρησομένους** after *ἧιιν*: cf. 533. The latter part of this sentence is constructed as if we had had *τελέσαι ἐκέλευσε* instead of *ὁδὸν τεκμήρατο*.

567. **ἑζόμενοι δὲ κάτ' αὖθι**=*αὖθι δὲ καθεζόμενοι* (Fäsi). For the inverted tmesis see 290. A few MSS. read *καταῦθι*. There is a similar error with regard to *κατ' αὐτόθι* (XXI. 90). For *αὖθι* 'on the spot' cf. 165.

568. **ἀλλ' οὐ γάρ...μυρομένοισιν.** "Here *ἀλλὰ...γάρ* meets what has preceded not by a simple opposition, but by going back to a reason for the opposite; which may be enough to convey the speaker's meaning" (Monro, *H. G.* § 348). But more probably *ἀλλ' οὐ γάρ* simply means 'Ah, but it seems', 'Ah, but we know now'. See note on 202.

571. **τόφρα δ'**. On *δέ* in apodosis see note on 126.

οἰχομένη 'having left us' is explained by the words *ῥεῖα παρεξελθοῦσα*.

παρὰ νηὶ μελαίνῃ goes with *κατέδησεν*: cf. 505.

572. **ἀρνειὸν** i.e. for the sacrifice; cf. 527.

574. **ἴδοιτο ἥ**. So La Roche and Cauer after Eustathius. The MSS. read *ἴδοιτ' ἦ*. But see App. G. 2 on the hiatus at the caesura.

Additional note on line 85.

"A sleepless man could naturally do a double day's work in the twenty-four hours, if it were always light; but why would it be necessary for him to change his occupation? A shepherd would stick to his sheep; he would not tend sheep by day and kine by night. Bracket then 85 as an inept and idiotic explanation of the *δοιοὺς μισθούς*, which does not need to be explained at all. That the poet had no idea whatever in his head of tending different animals at different times is clear from 82" (Platt in *Journal of Philology*, vol. XX., p. 14).

APPENDIX A.

THE ARTICLE.

The chief uses of the Article in Homer may be classified as follows (the examples being taken from Od. x.):

1. SUBSTANTIVAL USE.

(*a*) Ordinary demonstrative:

τοῦ καὶ δώδεκα παῖδες (5).
ὄφρ' οἱ τοὺς ὄλεκον (125).

(*b*) Especially with adversative particles. The use of the article to point an antithesis is constant in Homer.

τοὶ δ' ἐφθέγγοντο καλεῦντες (255).
αὐτὰρ ὃ τεῦχε βοὴν διὰ ἄστεος· οἱ δ' ἀίοντες (118).

(*c*) Resumptive use. ὅ γε is used very often to repeat a subject; cf. the Virgilian use of *ille*: e.g. Aen. v. 457 *nunc dextra ingeminans ictus, nunc ille sinistra*. So also ὁ μέν.

ἔνθ' ὅ γε θυγατέρας πύρεν (7).
οὐδ' οἵ γ' ὡρμήθησαν..., ἀλλ' ἄρα τοί γε... (24).
ὁ μὲν ποταμόνδε κατήιεν (159).

2. ATTRIBUTIVE USE.

(*a*) Most of the apparent examples of this use are in reality instances of the substantival article employed *to mark a contrast* (cf. 1 (*b*)), followed by a noun in apposition, which is thrown in by way of explanation:

οἱ δ' ἕταροι 'but the others, my comrades' (34).
τὴν δὲ γυναῖκα 'but the other, his wife' (112).
ἡ δὲ...δῖα θεάων 'but she, bright goddess' (400).
οἱ δὲ...ἴφθιμοι Λαιστρυγόνες 'but they...the strong L.' (118).

The position of an adjective when used with the article in Homer is not fixed as in later Greek: e.g.

τὸ δ'...ὄρυ χάλκεον (162).
Cf. ὁ μοχλὸς ἐλάινος (IX. 378).

(*b*) The article is frequently used with adjectives which imply

contrast (especially ἄλλος and ἕτερος); with numerals; with possessives; and with certain adverbial expressions:

αὐτὰρ αἱ ἄλλαι (132).
ἡ δ' ἑτέρη (354).
ἡ δὲ τρίτη...ἡ δὲ τετάρτη (356).
ὡς τὸ πάρος περ (240).

These uses are virtually the same as those in (*a*). Thus ἡ δὲ τρίτη = 'but the other, a third'; τὸ πάρος = 'that other time, formerly'.

(*c*) Sometimes the article is used in a contemptuous tone:

ὁ θρασὺς Ὀδυσσεύς 'that rash Odysseus' (436).
Cf. ἡ κυνάμυια 'that dog-fly' (Il. XXI. 421).

(*d*) Coming after a noun it has a resumptive force:

ἄνδρα τόν, ὅς κε 'a man, that man who...' (74).
Cf. ἤματι τῷ ὅτε (Il. IX. 253).

(*e*) Use hardly distinguishable from that of the defining article of later Greek. In this way the article is attached to only a few words in Homer; and then it really has the demonstrative sense still.

Thus it is used in certain phrases with ἔπος, μῦθος and ὅρκος:

τελεύτησέν τε τὸν ὅρκον (346) "perhaps with a touch of ceremonial verbiage" (Monro).

Also with a few other substantives: e.g. ἡ νῆσος several times in the Odyssey, ὁ μοχλός twice in Od. IX., τὰ μῆλα twice in Od. XI.

*** The important point to notice is that, *as a rule*, the article in Homer "marks contrast but not definition, and consequently it cannot be translated by the English *the*" (Monro).

3. RELATIVE USE.

This use is developed out of the demonstrative use. Sometimes it is difficult to decide whether the article at the beginning of a clause is relative or demonstrative, just because in such cases we have the transition.

Ἱέρσης, τὴν Ὠκεανὸς τέκε (139).
πρῶτον ὑπηνήτῃ τοῦ περ χαριεστάτη ἤβη (279).

Often with τε denoting a general characteristic:

μάντηος, ...τοῦ τε φρένες ἔμπεδοι εἰσι (493).

APPENDIX B.

THE SUBJUNCTIVE[1].

The chief uses of the Subjunctive in Homer may be classified as follows (the examples being taken as far as possible from Od. x.):

1. IN PRINCIPAL SENTENCES.

(*a*) *Potential*, denoting a strong future:

(i) without κε or ἄν:

οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι (Il. I. 262).

(ii) with κε or ἄν [see also Appendix D. 1]:

τὴν δὲ κέ τοι πνοιὴ βορέαο φέρησιν (507).

(*b*) *Hortatory:*

ἀλλ' ἄγε θᾶσσον ἰδώμεθα (44).

2. IN SUBORDINATE CLAUSES.

(*a*) *Final Clauses*

(i) with particles:

(α) ὡς and ὅπως (with or without κε or ἄν), ἵνα (perhaps always without κε or ἄν).

λῦσον ἵν' ὀφθαλμοῖσιν ἴδω (387).

(β) ὄφρα 'until' (generally with κε or ἄν):

θέει...ὄφρα κεν εὕρῃ (Il. XXII. 192)

but often 'to the end that' (rarely with κε or ἄν):

ὀτρύνεσθε...ὄφρα ἴδησθ' ἑτάρους (426).

(γ) εἰς ὅ or ἕως 'until' (always with κε):

ἐσθίετε...εἰς ὅ κεν...λάβητε (461).

(ii) with relatives (generally with κε):

φάρμακον...ἔχων...ἔρχευ, ὅ κέν τοι ἀλάλκῃσιν (288).

(iii) with μὴ 'in order that not' (without κε or ἄν):

μή σ'...κακὸν καὶ ἀνήνορα θήῃ (301).

[1] The Subjunctive originally expressed the speaker's *will* or intention; while the Optative denoted the speaker's *wish*; hence probably the use of the latter in subordinate clauses of past time, which has passed from the region of *will* to that of *wish*.

(iv) with εἰ (with κε or ἄν) 'to see if':
ἰκόμεθ' αἴ κε...Ζεὺς παύσῃ (IV. 34).

(*b*) *Object Clauses*

(i) with ἠέ (ἦ) and ἦε (ἦ) after verbs of deliberating (without κε or ἄν):
μερμηρίζει, ἢ αὐτοῦ μένῃ...ἦ...ἔπηται (XVI. 74).

(ii) with εἰ 'whether' (generally with κε):
τίς δ' οἶδ', εἴ κε καὶ αὐτὸς...ἀπόληται (II. 332).

(iii) with ὡς or ὅπως 'how' (with or without κε or ἄν):
φράσσεται ὥς κε νέηται (I. 205).

(iv) with μή after verbs of fearing (without κε or ἄν):
δείδοικα ποσὶν μή τίς με παρέλθῃ (VIII. 230).

(*c*) *Conditional Clauses*

(i) with εἰ (or αἴ), the protasis of a conditional sentence:

(α) without κε or ἄν in general statements only:
εἰ δ' αὖ τις ῥαίῃσι θεῶν...τλήσομαι (V. 221).

(β) with κε (more rarely ἄν), the verb in the apodosis being a future or equivalent to a future:
αὐτὸς δ', αἴ κ' ἐθέλῃσ', ἰήσεται (IX. 520).

(ii) with ὅτε or ὁπότε:

(α) without κε or ἄν when the case is a general one or happens frequently (often in similes):
ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι (486).

(β) with κε or ἄν of a particular event, especially after a future:
ὁππότε κεν Κίρκη σ' ἐλάσῃ (293).
So also with ἐπήν (411).

(iii) with relatives. The same rules with regard to the insertion of ἄν and κε hold good as in (i) and (ii).

(α) without κε or ἄν:
ἀνθρώποις, ὅτεών τε πόλιν καὶ γαῖαν ἵκηται (39).

(β) with κε or ἄν:
ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθηται (74).

(iv) with πρίν, the principal clause being negative, generally without ἄν or κε (see Appendix D. 4):

οὐ καταδυσόμεθ'...πρὶν μόρσιμον ἦμαρ ἐπέλθῃ (175).

NOTE ON THE SUBJUNCTIVE AFTER SECONDARY TENSES.

In connexion with this subject the following passages from Od. X. should be noticed:

(1) οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,
ὅς κε πίῃ (327).

κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,
ἠμὲν πανέμεναι ἠδ' ὀρνύμεν, ὅν κ' ἐθέλῃσι (21).

The rule in Homer is that *the subjunctive is not used in a dependent clause referring to past time* (as it often is in later Greek, e.g. in Thucydides). Hence it does not ordinarily come after a secondary tense. But here ἀνέτλη and ποίησε are in meaning not secondary tenses, but equivalent to the English present perfect (the original signification of the aorist). So the subjunctive is really quite the natural mood in this case. Cf. XIV. 65, XV. 409, XX. 85.

(2) ἦ μέν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' αὖ ἵκηαι (65).

The text here is doubtful (see note). But this, the best supported reading, may be defended. Odysseus has returned very quickly to the island of Aeolus. They say to him, 'we but lately tried to send thee (*imperfect*), that thou mayest reach home'. The event contemplated is still in the future. Very similar to our passage is Il. IX. 495 ἀλλὰ σὲ παῖδα...ποιεύμην, ἵνα μοί...ἀμύνῃς, on which Dr Leaf has a good note:—"ποιεύμην 'I strove to make thee as mine own son'. ἀμύνῃς subj. instead of opt., because the wish still remains in force and should indeed be now in course of fulfilment".

(3) The MSS. have:— κατέδει μέρμιθι φαεινῇ
ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ (24).

This is impossible Homeric Greek, according to Mr Monro. We should accept Bekker's emendation παραπνεύσει'. There are three parallels to our passage in the present texts of the Odyssey, IX. 102, XVI. 369, XVII. 60. In all of them the subjunctive can be altered into the optative without affecting the metre.

APPENDIX C.

THE OPTATIVE.

The chief uses of the Optative in Homer may be classified as follows (the examples being taken as far as possible from Od. X.):

1. IN PRINCIPAL SENTENCES.

(*a*) *Pure Optative:*

ὀψὲ κακῶς ἔλθοι (IX. 534).

Also with εἰ or αἴ, εἰ (or αἴ) γάρ, εἴθε or αἴθε[1]:

αἴ γὰρ...δυναίμην (IX. 523).

Sometimes as a gentle imperative:

πίθοιό μοι (IV. 193).

(*b*) *Potential:* almost always with ἄν or κε: "expectation in view of particular circumstances" (Monro):

ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἦμαρ (269).

Sometimes even of past time ('would have'), a peculiar Homeric use:

ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν
θηήσαιτο ἰδὼν (V. 73).

2. IN SUBORDINATE CLAUSES.

(*a*) *Final Clauses*

(i) with particles.

(α) ὡς (rarely with ἄν or κε), ἵνα and ὅπως (never with ἄν or κε):

δῶχ'...ἵνα θᾶσσον ἱκοίμεθα (33).

(β) ὄφρα (rarely with ἄν or κε) 'to the end that':

τεῦχε δέ μοι κυκεῶ...ὄφρα πίοιμι (316).

So also with ἕως when purpose is implied.

(ii) with relatives (with ἄν or κε):

οἵ κέν οἱ μέγα δῶμα φυλάσσοιμεν (434, where see note).

especially after negatives:

οὐδ' ἄνδρες νηῶν ἔνι τέκτονες, οἵ κε κάμοιεν (IX. 126).

[1] Such a sentence as αἴ γὰρ δυναίμην must not be looked upon as the protasis of a conditional sentence with the apodosis suppressed. εἰ (αἴ) is not conditional in such cases, but merely an interjection, 'adhibitive', as Lange calls it, opposed to the prohibitive μή. Cf. the phrase εἰ δ' ἄγε = Latin *eia age*.

(iii) with μή 'in order that not':

ἔθηκαν ἐκτὸς ὀδοῦ, μή πώ τις...δηλήσαιτο (XIII. 123).

(iv) with εἰ 'to see if':

ἀνήιον...εἴ πως ἔργα ἴδοιμι (147).

(*b*) *Object Clauses*

(i) with ἠέ (ἦ) and ἦε (ἦ) after verbs of deliberating:

μερμήριξα ἠὲ...ἀποφθίμην...ἦ ἀκέων τλαίην (50).

(ii) with εἰ 'whether':

ὄφρ' αὐτόν τε ἴδοιμι καὶ εἴ μοι ξείνια δοίη[1] (IX. 229).

(iii) with ὡς or ὅπως 'how':

ὥρμηνεν δ' ἀνὰ θυμὸν ὅπως παύσειε (Il. XXI. 137).

(iv) with μή after verbs of fearing:

δείσαντες μὴ τύξον...ἐνανύσειεν (XXI. 286).

(v) after verbs of asking:

πεύθεσθαι οἵ τινες ἀνέρες εἶεν (101).

(*c*) *Conditional Clauses*

(i) with εἰ (or αἴ) rarely with κε, the protasis of a conditional sentence[2]:

εἰ μή μοι τλαίης γε, θεά, μέγαν ὅρκον ὀμόσσαι (343).

with ὡς εἴ τε in comparisons:

ὡς ἐχάρημεν, ὡς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα (420).

(ii) with ὅτε or ὁπότε, especially of 'indefinite frequency':

τὸν δ' ὅτε πίνοιεν...χεῦ' (IX. 208).

(iii) with relatives

(α) after another optative: 'attraction':

τίς γάρ κεν ἀνήρ, ὅς ἐναίσιμος εἴη,...τλαίη (383).

(β) after a past tense: 'indefinite frequency':

παύεσκον μνηστῆρας, ὅτις τοιαῦτά γε ῥέζοι (XXII. 315).

[1] 'That I might see (two things), (1) the monster himself, and (2) whether he would give me guest-gifts'. This sentence shews clearly what is meant by an 'object clause': εἰ...δοίη being parallel in construction to αὐτόν.

[2] A conditional sentence of this kind was originally two independent sentences: (1) a sentence expressing a wish; see note on p. 74: (2) a sentence expressing the consequence of the wish being realised.

APPENDIX D.

κε(ν) AND ἄν.

The particles **κε(ν)** and **ἄν** are sometimes spoken of as if they could be used quite indifferently the one for the other. But this is not an accurate statement of the matter.

1. **κε(ν).**

The use of this particle may be well illustrated from Od. **x.**

(*a*) with future indicative:

ἤ κεν ἅπαντας ἢ σοῦς ἠὲ λύκους ποιήσεται (433).

(*b*) with subjunctive:

ἦσθαι· τὴν δέ κέ τοι πνοιὴ βορέαο φέρῃσιν (507).

(*c*) with optative:

φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἦμαρ (269).

(*d*) with past tense of indicative:

ἔνθα κ' ἄυπνος ἀνὴρ δοιοὺς ἐξήρατο μισθούς (84).

Note, however, that *ποιήσεται* in (*a*) may be subjunctive (see § 20).

In these passages **κε** *limits the thought expressed to the circumstances mentioned immediately before.* It means 'then' or 'in that case', though it need not always be so translated.

Compare the following passages from **Il. i.**

ἄξω, ὃ δέ κεν κεχολώσεται 'I will bring, and *then* he will be angry' (139).

πέμψω, ἐγὼ δέ κ' ἄγω 'I will send, and *then* I will bring (184).

τότε κέν μιν πεπίθοιμεν 'Then *in that case* (i.e. if we give up the maiden and offer sacrifice) we might appease him' (100).

The difference between the subjunctive and optative in such sentences is well illustrated by Od. **iv.** 692

ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίη 'Your ordinary king (while he may perhaps befriend one man) is pretty sure to spite another' (Merry).

Notice the sentence

μάντις ἐλεύσεται...ὅς κέν τοι εἴπῃσιν (539).

The subjunctive here is hardly final; hence it must not be classed under B 2 *a*. It has merely a strong future meaning as in independent sentences like line 507 quoted above. Here again the force of κέν is 'in that case', i.e. 'when he comes'.

It is worth noticing that κε is the exact opposite of τε (when not a conjunction), the use of which is explained in the note on line 3. κε *specialises*, while τε *generalises*.

2. ἄν.

ἄν occurs less frequently in Homer than κε. The two particles are used in much the same way; but ἄν evidently gives greater emphasis, and sometimes denotes contrast; i.e. it means 'then indeed' or 'then rather'. It may also be inferred from the accentuation that ἄν is the more emphatic particle, κε being enclitic.

ἄν emphasises in ἦ τ' ἄν 'surely in that case' and τότ' ἄν 'then indeed'; also in such passages as Il. XIV. 244

> ἄλλον μέν κεν ἔγωγε θεῶν αἰειγενετάων
> ῥεῖα κατευνήσαιμι καὶ ἂν ποταμοῖο ῥέεθρα
> Ὠκεανοῦ.

Note also that ἄν is much more frequent in negative sentences than κε: e.g. οὐδ' ἄν ἐγώ γ' ἐθέλοιμι (342).

For ἄν denoting contrast see IX. 17

> νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὄφρα καὶ ὑμεῖς
> εἴδετ', ἐγὼ δ' ἂν...ὑμῖν ξεῖνος ἔω.

ἄν emphasises the contrast already given by ἐγὼ δ'.

3. THE PURE SUBJUNCTIVE AND OPTATIVE IN PRINCIPAL SENTENCES.

The subjunctive and optative without κε or ἄν are used in confident and unconditioned statements:

> σῆμα δέ οἱ χεύω (II. 222).
> οὔ τις...πείσειε γυναῖκά τε καὶ φίλον υἱόν (XIV. 123).

4. THE PURE SUBJUNCTIVE IN DEPENDENT CLAUSES.

The following passages in Od. X. should be noticed:

(i) οὐ γὰρ καταδυσόμεθ'...πρὶν μόρσιμον ἦμαρ ἐπέλθῃ (175).

(ii) ἀνθρώποις ὄτεών τε πόλιν καὶ γαῖαν ἵκηται (39).

(iii) ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι (486).

The pure subjunctive without κε or ἄν is used in these sentences, because (i) does not refer to any definite occasion when the condition will be realised, (ii) does not refer to any definite set of men, (iii) does not refer to any definite occasion on which Circe is absent.

Notice further that in (ii) we have the generalising τε (as opposed to the specialising κε).

APPENDIX E.

THE INFINITIVE.

It is incorrect to speak of the Infinitive as a mood; for it is really the dative, or perhaps locative, case of an abstract noun, the infinitive-endings being in reality case-endings. Philologists have proved this by comparison with other languages, especially Sanskrit. This may be illustrated by the following passages from Od. x., which exhibit some of the ordinary Homeric uses of the Infinitive:

1. AFTER VERBS.

(*a*) After verbs of going, sending, etc. the infinitive denotes purpose:

βῆ δ' ἰέναι 'he stepped out *for going*' (208).
αὐτοὶ δ' ὀτρύνεσθε...ἕπεσθαι '*for following*' (425).
προέηκεν ἀΐσσειν '*for blowing*' (25).
ἐτάρους προΐειν πεύθεσθαι '*for enquiring*' (100).

(*b*) After verbs of commanding:

ἐκέλευον πεμπέμεν 'gave orders *for sending*' (17).

(*c*) After verbs of wishing, thinking, etc.:

ἤθελ' ἔτι ζώειν 'had a wish *for living*' (498).
μερμήριξα ἐλθεῖν ἠδὲ πυθέσθαι 'pondered *for coming*' (151).

(*d*) And so generally after other verbs:

βάλανόν τ' ἔβαλεν καρπόν τε κρανείης ἔδμεναι '*for eating*' (243).
χέρνιβα δ' ἀμφίπολος ἐπέχευε...νίψασθαι '*for washing*' (370).
κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,
ἠμὲν παυέμεναι ἠδ' ὀρνύμεν '*for stopping and stirring*' (21).

The substantival character of the Infinitive is well shewn by the following uses of the 'epexegetic' Infinitive, where it is in apposition to a substantive:

τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια
οἷῳ πεπνῦσθαι (495).
τί κακῶν ἰμείρετε τούτων,
Κίρκης ἐς μέγαρον καταβήμεναι (431).

Compare Il. IV. 247 ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν; 'do ye wait for the Trojans, *for their coming?*' Such a passage throws some light on the difficult question of the development of the 'Accusative with the Infinitive'[1].

(*e*) After Impersonal verbs:

"The notion of purpose often passes into that of adaptation, possibility, necessity, etc." (Monro).

οὐδέ τί σε χρὴ δειδίμεν 'no need *for fearing*' (380).
οὔ πως ἦεν χειρὶ φέρειν 'no possibility *for carrying*' (171).
οὐ θέμις ἐστὶ κομιζέμεν 'no lawfulness *for furthering*' (73).

Compare IX. 248 ὄφρα οἱ εἴη πίνειν 'that it might be to him for drinking', virtually a double dative; cf. αἰσχρὸν...ἐσσομένοισι πυθέσθαι 'base for future men for learning'.

2. AFTER NOUNS:

μείζονες εἰσοράασθαι '*for seeing*' (396).

Compare θαῦμα ἰδέσθαι: θεῖειν ταχύς: and XVII. 20 οὐ μένειν τηλίκος εἰμί 'not of age *for remaining*'.

3. AFTER THE PREPOSITIONS πρίν AND πάρος:

This use again shews that the infinitive was originally a verbal noun.

πρὶν Τειρεσίαο πυθέσθαι '*before asking*' (537).

4. IN AN IMPERATIVAL SENSE:

νῆα μὲν αὐτοῦ κέλσαι (511)
'Thou art *for beaching* thy ship'; i.e. 'thou art to beach'.

Also in prohibitive sentences:

ἔνθα σὺ μηκέτ' ἀπανήνασθαι (297)
'Do not be *for refusing*'.

[1] "The accusative with an infinitive could originally stand only in connexion with a transitive verb, as long as the accusative of the subject was felt as directly dependent from the finite verb. After, however, the interpretation of it had so far changed that the accusative and infinitive was looked upon as a dependent sentence, and the accusative as its subject, it was possible to extend the construction far beyond its original limits" (Paul, *Principles of Language*, p. 258).

In the passage 503—540 there are no less than thirteen instances of this construction.

This use must not be explained by supposing an ellipse of a verb of commanding; as may be seen from passages where the Infinitive is used with the nominative *αὐτός*, e.g. *αὐτὸς δ' ἂψ ἰέναι* (405, cf. 512, 535); or with a nominative participle, e.g. *ἱστὸν στήσας ἧσθαι* (506, cf. 517, 528).

APPENDIX F.

NOTE ON VERBS IN -αω, -εω, -οω.

It is highly probable that a large number of contractions of these verbs found in our texts of Homer are due to corruption of the MSS.

1. Thus Cauer in his edition follows Nauck in reading

ἐνώμαον for *ἐνώμων* (32).

προσηύδαε for *προσηύδα* (400 and 455).

These changes greatly improve the metre.

This resolution of contractions has been carried out in the recently published editions of Van Leeuwen and Da Costa and of Prof. Platt. These scholars also agree with Cauer in accepting Wackernagel's theory (see Cauer's preface, p. xxiv, sqq.) about the forms of these verbs; and introduce the ordinary uncontracted forms instead of the assimilated ones (see § **23.** 1), where these occur in our texts. Thus Cauer reads

ἠβάοντες for *ἠβώοντες* (6).

γοάοντας for *γοόωντας* (209).

εἰσοράεσθαι for *εἰσοράασθαι* (396).

2. In line 204 Cauer gets over a metrical difficulty by reading the contracted form *ἠρίθμευν* (cf. *καλεῦντες*, 255) for *ἠρίθμεον* of the MSS., which is very awkward. Similarly in VIII. 550 he reads *κάλευν* for *κάλεον*.

3. The illicit hiatus in *μηδὲ ἐᾶν* (536) is a difficulty. Dr Leaf (on Il. II. 165 *μηδὲ ἔα νῆας*) says that it is possible that we ought to read *εἶα*, though, as he admits, this form is nowhere actually found. Van Leeuwen and Da Costa read *μηδ' ἔαε*. So here we may read *μηδ' ἐάειν*.

APPENDIX G.

HOMERIC METRE.

The following points with regard to Metre should be noticed:

1. SHORT VOWELS LENGTHENED.

A short vowel followed by two consonants or by a double consonant is made long:

ἔπεα πτερόεντα (324).
αὐτὴ δὲ χθαμαλὴ (196).
ἔτι ζωοῖσι μετείην (52).

Exceptions:

(*a*) when the two consonants are a mute and a liquid. But even then the vowel is often lengthened:

ἐς λιμένα κλυτὸν ἤλθομεν (87).
ἀκταὶ ὀὲ προβλῆτες (89).

(*b*) in the case of words which could not otherwise be brought into the verse:

ὑλήεσσα Ζάκυνθος (IX. 24).

A final short vowel is often lengthened before λ, μ, ν, ρ, σ. Some of these cases may be explained as due to the loss of an initial consonant. See Appendix H.

κλαῖον δὲ λιγέως (201).
κατᾱλοφάδεια (169).
πάντα κατὰ μοῖραν (16).
πλωτῇ ἐνὶ νήσῳ (3).
ἐπὶ ῥηγμῖνι (186).
κατὰ συφεοῖσιν ἐέργνυ (238).

ι (dative singular) and α (neuter plural) are each long several times in Homer, perhaps because these terminations were originally long:

πὰρ νηί τε μένειν (444).
τὸ τρίτον αὖθ' ὕδατι (520).
πορφύρεᾱ καθύπερθ' (353).

A final short syllable in arsis is sometimes lengthened before the digamma. In such cases *F* (=ϳ, consonantal υ) may, for metrical

purposes, be regarded as vocalised into υ, coalescing with the preceding short vowel and thus forming a diphthong.

ἡ δὲ μέγα ϝιάχουσα (323).
δύνατο ϝέπος (246).

Short syllables ending in a consonant are sometimes made long in arsis, although the next word begins with a vowel:

πῶς ἦλθες, Ὀδυσεῦ ; (64).
πλέομεν ἀκαχήμενοι ἦτορ (77).
νεύς, ἀνέγειρα δ' ἑταίρους (172).
μάντηος ἀλαοῦ (493).

Short syllables are sometimes lengthened apparently *metri gratia* only, when a number of short syllables come together:

ἀθανάτοισι (2).
θυγατέρες (6).
νισσόμεθα (42).

2. HIATUS.

(*a*) *Long Syllables.*

A long vowel or diphthong at the end of a word before an open vowel generally becomes short. In the case of diphthongs this may be accounted for by supposing that the ι or υ of the diphthong is treated as ι̯ or υ̯. Cf. note on line 243.

πλωτῇ ἐνὶ νήσῳ (3).
οὐδέ τῳ ἄλλῳ (32).
εἶναι ἀκοίτις (7).
ἠπύει εἰσελάων (83).
αὐτοῦ ἐπ' ἐσχατιῆς (96).

Exceptions. Sometimes when the vowel or diphthong is in arsis it is left long:

ἀργυρέῃ ἵνα μή (24).
ἐμῷ ἐνὶ μίμνετε (489).

Especially at the caesura:

τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο (29).
ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε που (486).

(*b*) *Short Syllables.*

(*a*) in the case of vowels not liable to elision:

οὐδέ τι ἐκφάσθαι (246).

(β) in the pauses of the verse:

(i) at the caesura:

ληίδος· ἡμεῖς δ' αὖτε ὁμὴν (41).
ὣς ἐφάμην· οἱ δ' ὦκα ἑμοὶς (178).
αὐτοὶ δ' ὀτρύνεσθε ἑμοὶ (425).
ὀφθαλμοῖσιν ἴδοιτο ἣ ἔνθα (574).

(ii) before the fifth foot:

πελάσσατε ὕπλα τε πάντα (404).
ἀλγεα ἰχθυόεντι (458).

3. ELISION.

The following terminations are sometimes elided:

(a) **-ι** of dat. sing. rarely; **ι** of dat. plur. often:

θυγατέρ' ἰφθίμῃ (106).

(b) **-αι** of verb terminations often, except aor. 1. infin. act.:

λύσασθ' ἑτάρους (385).
κατάκειτ' ἐσφαγμένα (532).

(c) **-οι** of μοί and σοί rarely:

δῶκε δέ μ' ἐκδείρας (19).

4. SYNIZESIS.

This term (='sinking together') is used of two vowels coalescing and scanned as one syllable:

δὴ αὖτε (281). ἠρίθμεον (204).
ἕζεαι (378). κρηιέων (350).
ἐννέωροιο (19). νηῦς (132).
ἠνώγεα (263). τέως (348).

5. SPONDAIC LINES.

These are common in Homer. Generally such lines end with four-syllable words: κεκμηῶτα (31), μερμήριξα (50).

But we also have such endings as

ἐλέγχιστε ζωόντων (72).
κυανοπρῴροιο (127).

Spondaic lines ending with two dissyllables are not admissible. Apparent exceptions can be easily emended: e.g.

ἠόα (for ἠῶ) δῖαν (IX. 151).
δήμοο (for δήμου) φῆμις (XIV. 239).

6. CAESURA.

The ordinary Homeric caesura is in the third foot, with the 'diaeresis' (or metrical pause) between the fourth and fifth: e.g.

Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν (1).

Mr Monro points out that there is no caesura in 58 as read by La Roche:

αὐτὰρ ἐπεὶ σίτοιό τε πασσάμεθ' ἠδὲ ποτῆτος.

This can be remedied by reading *τ' ἐπασσάμεθ'*.

*** Many apparent irregularities in Homeric metre may be accounted for by the loss of initial consonants. See Appendix H.

APPENDIX H.

LOST CONSONANTS.

THE DIGAMMA.

1. INITIAL **F**.

The following are the chief instances of digamma-words in Od. x. [The corrections of passages in which the digamma is neglected in our present texts are taken from Fick's edition. It should be noticed that the emendations given involve very slight change. This goes to prove that in the original Homer the digamma was always taken into account. The *F* is printed below for the sake of clearness, though there is no evidence to shew that it was ever used in writing Homer.]

ἄγνυμι. *F* observed, 123.

ἄναξ and **ἀνάσσω.** *F* observed, 216. In 110 read *οἷσι Fάνασσοι.*

ἀραιός. *F* neglected, 90. Remove the *ν ἐφελκυστικόν* of the previous word, as in the last instance.

ἄστυ. *F* observed, 105, 108, 118.

ἑ, ὅς. ,, 61, 247, 349, 559. In 553 and 557 read *φρεσὶ Fῇσιν.* See also § 3 of this Appendix.

ἔθνος. *F* observed, 526.

εἴκοσι. ,, 208.

εἶδον, οἶδα, etc. *F* observed, 147, 152, 219, 426. In 44 read with Fick *θᾶσσον ὀρώμεθα* for *θᾶσσον ϝιδώμεθα*: in 190 *οὐ γὰρ ϝίδμεν*, omitting *τ'*. In 37, 385, 387 merely omit the final *ν* of the previous words.

εἶπον and **ἔπος**. *F* observed, 34, 37, 70, 246, 280, 319, 324, 377, 418, 457. In 500 *μὖν ϝέπεσσιν F* is neglected; hence it is important to notice that 482—545 is thought by Fick to be a later addition. In 422 read *μαλακοῖσι ϝέπεσσι*, and in 442 *μειλιχίοισι ϝέπεσσιν*.

ἕκαστος. *F* observed, 173, 292. In 14, 392, 397 omit the final *ν* of the previous words.

ἕννυμι and **εἷμα**. *F* observed, 542, 543.

ἕξ. *F* observed, 6. See also § 3 of this Appendix.

ἔοικα and **εἴκελος**. *F* observed, 278, 304.

ἔργον. *F* observed, 98, 223. In 199 *μνησαμένοις ϝέργων* the *F* is neglected, if we are to suppose, with some recent editors, that the termination *-οις* (for *-οισι*) is un-Homeric; for of course *μνησαμένοισ' ἔργων* would be a neglect of *F*. Fick rejects this and the following line.

ἐρέω. *F* observed, 289, 292.

ἕρκος. *F* neglected, 328, as usual with this word. However, *F* is observed in Il. v. 90.

ἐρύω. *F* observed, 126, 294. In 423, where *F* is neglected, Fick reads *πάμπρωτα ϝερύσσομεν*. Distinguish carefully between *ἐρύω* 'draw' and *ἐρύομαι* 'protect'; see § 3 of this Appendix. Fick, however, makes the latter a digamma-word, and writes *ϝέρυσθαι* in 444.

ἡδύς. *F* observed, 468. See also § 3.

ἤνοψ. ,, 360.

ἰάχω. ,, 323. Mr Monro points out that the imperfect *ἴαχον* never admits *F*: and that hence it is probable that the true form of the imperfect was *εἴαχον* standing for *ἐϝίϝαχον*.

ἵεμαι. *F* neglected, 246, where for *ϝιέμενός περ* Fick reads *ἐσσύμενός περ*. *ἵεμαι* is now generally taken as a digamma-word. Curtius accounted for the frequent hiatus before it by supposing a lost *y*: but this is now given up. *ἵεμαι* 'to desire' must be distinguished from *ἵεμαι* 'to be sent' (e.g. *σπινθῆρες ἵενται*, Il. IV. 77). The two verbs are probably from different roots, *ἵημι* from root *se*, *ἵεμαι* 'desire' from root *vi* 'enjoy' (King and Cookson, p. 399).

ἶσος. *F* observed, 378.

ἰτέη. *f* observed, 510.
οἶνος. ,, 356, 460, 555.
ῥηγμίς. ,, 186.
ὡς. ,, 322, 326. It is very doubtful, however, whether **ὡς** is a digamma-word. If it is, it may be connected with **ὅς** (*σϝός*); while **ὥς** 'thus' belongs to the same stem as **ὅδε** (King and Cookson, p. 356, 358). Others suppose the loss of an initial *y*, and connect it with the relative **ὅς** (Sanskrit *yás*).

2. OTHER TRACES OF F.

(i) Some doublings of consonants are due to the digamma: e.g.

ἔρριψα (130) for *ἔϝριψα*: cf. **ἔρρεε** for *ἔϝρεε*.
ἔσσυται (484) for *ἔσϝυται*: cf. **εὐσσελμος** (*σϝέλμα*).
χρυσόρραπις (277) for *χρυσόϝραπις*: cf. *ϝράβδος*.

But in the following words La Roche follows Aristarchus in not doubling the consonant, though the *f* together with the other consonant causes the vowel of the previous syllable to be short:

ἔδεισαν (219) for *ἔδϝεισαν*. Cf. IX. 236 *ἡμεῖς δὲ δϝείσαντες*.
ὑποδείσασα (296) for *ὑποδϝείσασα*.
ἄρηκτος (4) for *ἄϝρηκτος*, Aeolic *αὔρηκτος*.
ἀπορώξ (514) for *ἀποϝρώξ*.
περισαίνοντες (215) for *περισϝαίνοντες*. The root is *σϝαν*.

(ii) In the following words the digamma prevents two vowels from coalescing:

ἀέξω (93). The *a* of *ἀ-ϝέξω* (cf. Latin *vegeo*) is 'prothetic'; cf. *ἐϝείκοσι*, *ἐϝρση*. *ἀϝέξω* became **αὔξω** through the vocalisation of *f*: cf. *ἰαύω* (root *ἀϝ* reduplicated), *ἔχευα* (*ἔχεϝα*).

ἔειπον (188), **ἐέργνυ** (238), **ἐέρχατο** (241), **ἐείσατο** (149), **ἐάγη** (560), are for *ἔϝειπον*, *ἐϝέργνυ*, *ἐϝέρχατο*, *ἐϝείσατο*, *ἐϝάγη*.

(iii) A syllable is sometimes lengthened to compensate for the loss of the digamma in the following syllable: e.g.

δειδίμεν (381) for *δεδϝίμεν*, infinitive of *δέδια*. Cf. *θεουδής* 'god-fearing' for *θεοδϝής*. Brugmann (*Comp. Gram.* vol. I. § 166), however, holds that the ordinary spelling of these words is incorrect; and, if *δϝ* was not still spoken in the time of Homer, would write *δεδδίμεν*, *θεοδδής*. Notice also that **δείδω** (*δέδϝω*) is

not really a present, but a contraction of δέδϝοα for δεδϝοι̯-α, the true perfect of δϝι̯-.

ἀπείριτος (195), connected with *πέρας*, is for *ἀπέρϝιτος*. Cf. Sanskrit *párvan* 'knot', *πείρατα* and Aeolic *πέρρατα* for *πέρϝατα*, and **ἀπείρων**.

εἶδαρ (372) is for *ἔδ-ϝαρ*. Cf. *ξεῖνος*, Aeolic **ξέννος**, for *ξένϝος*. The *ϝ* is written in Corcyraean *πρόξενϝος*. Cf. also *εἰνοσίφυλλος* for *ἐνϝοσίφυλλος*.

γοῦνα (264), Aeolic *γόννα*, is for *γόνϝα* (cf. Latin *genua*). Cf. *οὖλος* 'whole' for *ὅλϝος*.

αὔασσαν (68), from *ἀϝάω* 'to harm' (cf. Aeolic *αὐάτα* = *ἄτη*), is the reading in Fick's Aeolic version for *ἄασαν* of our ordinary texts. And, even though we do not adopt Fick's theory of an original Aeolic Odyssey, there is good reason to suppose that *αὔασσαν* should be read here, on account of the doubtful quantity of *ἄασαν*. Several Acolic forms of this kind are to be found in the present texts of Homer: e.g. *εὔαδε* for *ἔϝαδε*, *ταλαύρινος* for *ταλάϝρινος*, *ταναύποδα* for *τανάϝποδα*, *εὔληρα* for *ἔϝληρα*, *αὐέρυον* (for *ἀϝ-ϝέρυον*, which is, by assimilation, for *ἀνα-ϝέρυον*); in Il. II. 422 Van Leeuwen and Da Costa read *ἀϝϝέρυον* in their recently published edition. Fick, in his argument in favour of an Aeolic original, lays great stress on the presence of these and other Aeolisms in the text of Homer.

3. Loss of *σ*.

(i) In the following words, given in the list of digamma-words, there is a loss of *σ* as well as of *ϝ*, or rather a primitive *σ* is represented, as often, by the aspirate:

ἕξ is for *σϝέξ*. The Indo-European form would be *sueks*; cf. Cymric *chwech* and Latin *sex* (Brugmann, *Comp. Gram.* vol. I. § 166).

ἡδύς. Cf. Latin *suadeo* lit. 'I exhibit something agreeable', and Sanskrit *svādús* 'sweet'.

ὅς is for *σϝός*, and *ἑός* for *σεϝός*. Cf. Latin *suus* and Sanskrit *svá-*. *φίλος* was formerly thought to be for *σϝε-ιλος* and to mean properly 'own'. But the philologists of the new school hold that *φ* cannot represent an original *ϝ*.

(ii) A lost *σ* in the following words seems to be recognised in the metre:

ἐρύομαι (*νῆα ἔρυσθαι*, 144) 'I protect', which is probably for *σερ(ϝ)υομαι* (cf. Latin *servo*) to be distinguished from *ϝερύω* 'I draw'.

μοῖρα (*κατὰ μοῖραν*, 16) is from a root *σμερ*; cf. *μείρομαι* for *σμερ(ϝ)ομαι*. This explains the lengthening of final vowels before this word; cf. the same before *νίφας* (Gothic *snaivs* 'snow') and *ῥόος* (Sanskrit *srav-*). However, it must be admitted that there are many similar lengthenings which cannot be so easily accounted for. See Appendix G. 1.

ὕπνος. The aspirate in this word represents *σ*, which may account for the hiatus in line 68. *ὕπνος* is connected with *somnus* (for *suepnus*) and *sopor*.

ἐάω is perhaps for *σεϝάω*: cf. Latin *de-sivare* (=*desinere*) given by Festus (King and Cookson, p. 164). This may account for the hiatus in line 536; the same hiatus is found in seven other places. But see Appendix F. 3.

APPENDIX I.

The Confusion between ε, η, ει.

There is a full discussion of this subject in Cauer's preface, p. xii. sqq.

The following instances in Od. X. should be noticed:

ἐπιβείομεν (334), the reading of some MSS., is adopted by La Roche, who also reads *θείομεν*, *στείομεν*, *κιχείομεν*, *τραπείομεν*. And this was the practice of Aristarchus. Cauer reads *ἐπιβήομεν*, which has good MSS. support.

θήῃ (301), **θήῃς** (341). So La Roche and Cauer, after Aristarchus, read for the second and third persons. Most MSS. have *θείῃ* and *θείῃς* (without *ι* subscript). On philological grounds we should expect to find the stem *θη-* (which we have in *τίθημι*, *θήσω*, etc.) appearing also in the subjunctive.

προτεῖν (100) La Roche. Some MSS. have *προτῆν*, which is the reading of Cauer.

τεθνηῶτι (494) La Roche and Cauer, after Aristarchus. Most MSS. have *τεθνειῶτι*, while one has *τεθνεῶτι*.

κατακῆαι (533). Here the MSS. agree with the spelling of Aristarchus. But in IX. 231 most MSS. have *κείαντες* for *κήαντες*.

σπήεσσι (424). There is much confusion in the MSS. with regard to the spelling of the different cases of *σπέος*. So here one MS. has *σπείεσσι*. The ordinary texts exhibit the following forms: *σπείους, σπῆι, σπέσσι, σπήεσσι*. Nauck would read the uncontracted forms *σπέεος, σπέεϊ, σπέεσι, σπεέεσσι*. And so Fick reads *σπεέεσσι* in one passage.

τέως (348). The MSS. in some places, not here, give *τείως*. Here Nauck and Cauer read *τῆος* for *τέως μέν*: and for *εἵως* and *εἷος* we should probably read *ἧος* in all cases.

Mr Monro (*H. G.* p. 317) says that on this subject "there is a special reason for distrusting not only the extant MSS., but also the statements of the ancient grammarians, so far at least as they may be regarded as founded upon MSS. of the 4th century B.C. The older alphabet which was used in Athens down to 400 B.C. employed the same character E for three distinct sounds, viz. the short *ε*, the long *η*, and (in many words) the diphthong *ει*....There is therefore no good ground for believing that the spelling even of the 4th century B.C. could be trusted to decide between *η* and *ει* *in any form which was then archaic*".

APPENDIX K.

SPECIMENS OF FICK'S AEOLIC VERSION.

OD. X. 1—12.

Αἰολίαν δ' εἰς νᾶσον ἀπίκοντ'· ἔνθα δ' ἔναιε
Αἴολος Ἱπποτάδας, φίλος ἀθθανάτοισι θέοισι,
πλώται ἐνὶ νάσωι· παῖσαν δέ τέ μιν πέρι τεῖχος
χάλκεον αὔρηκτον, λίσσα δ' ἀναδέδρομε πέτρα.
τῶ καὶ δώδεκα παῖδες ἐνὶ μεγάροισι γέγαισι,
ϝὲξ μὲν θυγγάτερες, ϝὲξ δ' υἷεες ἠβάοντες.
ἔνθ' ὅ γε θυγγάτερας πόρεν ϝἴασι ἔμμεν ἀκοίτις.
οἳ δ' αἰεὶ παρὰ πάτρι φίλωι καὶ μάτερι κέδναι
δαίνυνται· παρὰ δέ σφιν ὐναίατα μύρια κεῖται,
κνίσσαεν δέ τε δῶμα περιστεναχίζεται αὐλαι
ἄματα, νύκτας δ' αὖτε πὰρ αἰδοῖαισ' ἀλόχοισι
εὐδοισ' ἔν τε τάπησι καὶ ἐν τρήτυισι λέχεσσι.

Od. x. 388—396.

ὣς φάτο, Κίρκα δ' αὖτε διὲκ μεγάροι' ἐβεβάκη
ῥάβδον ἔχοισ' ἐν χέρρι, θύραις δ' ἀνόιγε συφέω,
ἐκ δ' ἔλασε σιάλοισι ϝεϝοίκοτας ἐννώροισι.
οἳ μὲν ἔπειτ' ἔστασαν ἐνάντιοι, ἃ δὲ δι' αὖτων
ἐρχομένα προσάλειφε ϝεκάστωι φάρμακον ἄλλο.
τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεον, αἷς πρὶν ἔφυσε
φάρμακον ὀλλύμενον, τό σφιν πόρε πότνια Κίρκα.
ἄνδρες δ' ἂψ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν
καὶ πόλυ καλλίονες καὶ μείζονες εἰσορέεσθαι.

Od. x. 449—462.

τύφρα δὲ τοὶς ἄλλοις ἑτάροις ἐν δώμασι Κίρκα
ἐνδυκέως λόεσέ τε καὶ ἔχρεισε λίπ' ἐλαίωι,
ἀμφὶ δ' ἄρα χλαίναις ϝόλλαις βάλε ἠδὲ χίτωνας·
δαινυμένοις δ' ἐϋ πάντας ἔπευρον ἐνὶ μεγάροισι.
οἳ δ' ἐπεὶ ἀλλάλοις ἕλιδον φράσσαντο δ' ἔσαντα
κλαῖον ὀδυρρόμενοι, περὶ δ' ἐστεναχίζετο δῶμα.
ἃ δέ μιν ἄνχι σταῖσα προσαύδα δῖα θεάων·
"μηκέτι νῦν θάλερον γόον ὄρνυτε· ϝοῖδα γὰρ αὖτα
ἠμὲν ὅσ' ἐν πόντωι πάθετ' ἄλγεα ἰχθυόεντι,
ἠδ' ὅσ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσω.
ἀλλ' ἄγετ' ἐσθίετε βρώμαν καὶ πίννετε ϝοῖνον,
εἰς ὅ κεν αὖτις θῦμον ἐνὶ στήθεσσι λάβητε,
οἷον ὅτα πρώτιστον ἐλείπετε πάτριδα ϝαῖαν."

Notice the Aeolic peculiarities in the above, especially the absence of aspiration, the throwing back of accents, and the doubling of consonants.

For a good account of Fick's theory and criticisms on it see Prof. Warr's articles on "the Aeolic element in the Iliad and Odyssey", *Classical Review*, vol. I. p. 35, sqq. and 91, sqq., vol. II. p. 196, sqq.

VOCABULARY.

LIST OF ABBREVIATIONS

acc.	=accusative
act.	=active
adj.	=adjective
adv.	=adverb
aor.	=aorist
App.	=Appendix
comp.	=comparative
conj.	=conjunction
dat	=dative
exclam.	=exclamation
f.	=feminine
freq.	=frequentative
fut.	=future
gen.	=genitive
imperat.	=imperative
impf.	=imperfect
indecl.	=indeclinable
indic.	=indicative
inf.	=infinitive
interrog.	=interrogative
intr.	=intransitive
l.	=line
ll.	=lines
m.	=masculine
mid.	=middle
n.	=noun *or* neuter *or* note
nom.	=nominative
opt.	=optative
part.	=participle
pass.	=passive
pf.	=perfect
pl.	=plural
plpf.	=pluperfect
prep.	=preposition
pres.	=present
pron.	=pronoun
rel.	=relative
sing.	=singular
subj.	=subjunctive
sup.	=superlative
tt	=tenses
vb.	=verb

ἀάω, vb. *injure*

ἄγαμαι, vb. aor. **ἀγασσάμην**, *be astonished*

ἀγγελίη, n. f. *tidings*

ἀγέλαιος, *-η*, *-ον*, adj. *belonging to a herd*

ἀγήνωρ, m. and f. adj. *proud*

ἄγλαος, *-ον*, adj. *shining, glorious*

ἄγνυμι, vb. fut. ἄξω, aor. ἔαξα, pass. ἐάγην, *break, shatter*

ἀγορεύω, vb. *speak*

ἀγορή, n. f. *assembly*

ἄγραυλος, *-ον*, adj. *of a farm*

ἄγχι, adv. *near*

ἀδευκής, *-ές*, adj. *shameful*

ἀδινός, *-ή*, *-όν*, adj. *vehement*

ἀείδω, vb. fut. ἀείσομαι, aor. ἄεισα, *sing*

ἀέκων, *-ουσα*, *-ον*, adj. *unwilling*

ἀέξω, vb. *increase*, mid. *swell*

ἄημι, vb. *blow*

ἀθάνατος, *-ον*, adj. *immortal*

ἄθυμος, *-ον*, adj. *spiritless*

αἶα, n. f. *land*

αἴγειρος, n. f. *poplar*

αἰδοῖος, *-η*, *-ον*, adj. *honoured*

ἀιδρείη, n. f. *folly*

ἄϊδρις, *-ι*, adj. gen. ἀίδριος and *-εος*, *ignorant*

αἰεί, **αἰέν**, adv. *continually, always*

αἰθοψ, adj. gen. αἴθοπος, *fiery*

αἷμα, *-ατος*, n. n. *blood*

αἰνός, *-ή*, *-όν*, adj. *terrible, dread*

αἰπύς, *-εῖα*, *-ύ*, adj. *steep*

αἱρέω, vb. fut. αἱρήσω, aor. εἷλον (ἕλον), mid. *-όμην*, *take*

ἀΐσσω, vb. aor. ἤιξα, *rush, flit, mount up*
ἀϊστόω, vb. *put out of sight*
αἰτέω, vb. *ask*
αἶψα, adv. *at once*
ἄϊω, vb. *hear*
ἀκαχήμενος, -η, -ον, pf. pass. part. of ἀχέω
ἀκέομαι, vb. aor. ἠκεσάμην, *heal*
ἀκέων, -ουσα, (-ον,) adj. *silent*
ἀκήλητος, -ον, adj. *not to be bewitched, proof against sorcery*
ἄκνηστις, -ιος, n. f. *spine*
ἄκοιτις, -ιος, n. f. *wife*
ἀκούω, vb. fut. ἀκούσομαι, aor. ἤκουσα, *hear*
ἄκρις, -ιος, n. f. *height, hill-top*
ἀκτή, n. f. *coast*
ἄκυλος, n. f. *beech-nut*
ἅλαδε, adv. *to the sea*
ἀλάλκῃσιν, see ἀλέξω
ἀλαός, -όν, adj. *blind*
ἄλγος, n. n. *woe, sorrow*
ἀλεγεινός, -ή, -όν, adj. *painful*
ἀλέξω, vb. aor. ἄλαλκον, *ward off*
ἄλη, n. f. *wandering*
ἄλκιμος, -ον, adj. *brave*
ἀλλά, conj. *but*
ἀλλήλους, -ας, -α, pron. *one another*
ἄλλοθεν, adv. *from another place*
ἄλλος, -η, -ο, adj. *other*
ἀλλοφρονέω, vb. *think other thoughts*
ἄλοχος, n. f. *wife*
ἅλς, ἁλός, n. f. *sea*
ἄλσος, n. n. *grove*
ἀλύξαιμεν, see ἀλύσκω
ἀλύσκω, vb. aor. ἤλυξα, *escape*
ἄλφιτα, n. n. pl. *barley meal*
ἅμα, adv. and prep. (dat.) *together, at the same time, along with*
ἅμαξα, n. f. *waggon*
ἄμβροτος, -ον, adj. *divine*
ἀμείβομαι, vb. *answer, pass*
ἀμενηνός, -όν, adj. *strengthless, feeble*
ἄμμε, § 10
ἀμύμων, -ον, adj. *faultless, strong*
ἀμφί, prep. (acc., gen. and dat.) and adv. *about, around*
ἀμφιβάλλω, vb. *throw round*
ἀμφιέλισσα, f. adj. *curved*, l. 91 n.
ἀμφιέννυμι, vb. fut. ἀμφιέσω, aor. -εσ(σ)α, *put on*
ἀμφιθέω, vb. *run round*
ἀμφιμυκάομαι, vb. pf. -μέμυκα, *resound.*
ἀμφίπολος, n. f. *attendant*
ἀμφότερος, -η, -ον, adj. *both*
ἀμφοτέρωθεν, adv. *on both sides*
ἄμφω, adj. *both*
ἀνά, prep. (acc.), *up, through, in*
ἀνάγκη, n. f. *force, necessity*
ἀναδέδρομε, see ἀνατρέχω
ἀναίνομαι, vb. aor. ἀνηνάμην, *refuse*
ἀνακαίω, vb. *light*
ἀναμίσγω, vb. *mix up*
ἀνανέομαι, vb. *come up, rise*
ἄναξ, n. m. *master, prince*
ἀναπετάννυμι, vb. *spread out*
ἀναρρίπτω, vb. *throw up*
ἀνάρσιος, -ον, adj. *hostile, cruel, untrustworthy*
ἀνάσσω, vb. *rule*
ἀνατλάω, vb. aor. ἀνέτλην, *hold out against, withstand*
ἀνατρέχω, vb. 3rd sing. pf. -δέδρομε, *run up*
ἄναυδος, -ον, adj. *dumb*
ἀναφαίνω, vb. *show up*
ἀνδάνω, vb. *please*
ἀνδραχθής, -ές, adj. *as large as a man can lift*
ἀνδροφάγος, -ον, *man-eating*
ἀνεγείρω, vb. *rouse up*
ἄνειμι, impf. -ήιον, *go up, come back*
ἄνεμος, n. m. *wind*
ἀνέρχομαι, vb. *go up*
ἀνέσταν, see ἀνίστημι
ἀνέτλη, see ἀνατλάω
ἄνευθε, adv. *apart*
ἀνέῳξα, see ἀνοίγω
ἄνεως, m. and f. adj. *silent*

ἀνήιον, see ἄνειμι
ἀνήνωρ, m. adj. *unmanly, unmanned*
ἀνήρ, n. m. *man*, § 7. 1
ἄνθος, n. n. *flower*
ἄνθρωπος, n. m. *man*
ἀνίστημι, vb. *set up*; intr. tt. aor. 3rd pl. *ἀνέσταν*, and mid. *stand upright*
ἀνοίγω, vb. aor. *-ἔῳξα*, *open*
ἀνορούω, vb. *start up*
ἄντα, adv. *in front, face to face*
ἀντιβολέω, vb. *meet*
ἀντικρύ, adv. *straight, outright, right through*
ἄνωγα, vb. aor. *ἤνωξα*, plpf. *ἠνώγεα*, *bid, command*, § 18. 5
ἀοιδιάω, vb. *sing*
ἀολλής, *-ές*, adj. *crowded together, all together*
ἄορ, *-ορος*, n. n. *sword*
ἀπαναίνομαι, vb. aor. *ἀπηνηνάμην*, *refuse*
ἀπάνευθε, adv. *apart, separately*
ἅπας, *-ασα*, *-αν*, adj. *all, the whole*
ἀπείριτος, *-ον*, adj. *boundless*
ἀπέπτατο, see ἀποπέτομαι
ἀπεχθάνομαι, vb. aor. *ἀπηχθόμην*, *be hateful*
ἀπήμων, *-ον*, adj. *unscathed, unharmed*
ἀπό, prep. (gen.), *from, away from*
ἀπογυμνόω, vb. *strip, disarm*
ἀποκόπτω, vb. *cut, sever*
ἀπόλλυμι, vb. *bring to ruin*. aor. mid. *ἀπωλόμην*, *perish*
ἀπόμνυμι, vb. *swear not to do*
ἀπονόσφι, adv. *backwards*
ἀποπέμπω, vb. *send off, send away*
ἀποπέτομαι, vb. aor. *-επτάμην*, *fly away*
ἀποπλήσσω, vb. *strike off*
ἀπορώξ, *-ῶγος*, n. m. and f. *offstream, branch, tributary*
ἀποφθίμην, see ἀποφθίνω
ἀποφθίνω, vb. aor. mid. *ἀπεφθίμην* § 21. 1, *perish utterly*
ἅπτομαι, vb. *touch*
ἀπωλόμην, see ἀπόλλυμι
ἄρα, particle, *after all*, ll. 26 and 92 n.
ἀραιός, *-ή*, *-όν*, *thin, narrow*
ἀραρίσκω, vb. *fit together*; intr. pf. *ἄρηρα*, *be fitted with, be sound*
ἀργειφόντης, n. m., see l. 302 n.
ἀργύρεος, *-η*, *-ον*, adj. *of silver*
ἀργυρόηλος, *-ον*, adj. *silver-studded*
ἄργυρος, n. m. *silver*
ἀργύφεος, *-η*, *-ον*, adj. *dazzling white*
ἄργυφος, *-ον*, adj. *white*
ἄρηκτος, *-ον*, adj. *unbreakable*
ἀρηρώς, *sound*, see ἀραρίσκω
ἀριθμέω, vb. *count, tell off*
ἄριστος, *-η*, *-ον*, adj. *best*
ἀρνειός, n. m. *ram*
ἄρουρα, n. f. *land*
ἁρπάζω, vb. *seize*
ἀρχός, n. m. *leader*
ἄρχω, vb. *lead, begin*
ἀσάμινθος, n. f. *tub* (*for bathing*), *bath*
ἀσκελής, *-ές*, adj. *withered, dried up*
ἀσκός, n. m. *skin*
ἀσπάσιος, (*-η*,) *-ον*, adj. *joyful, glad, welcome*
ἄσπετος, *-ον*, adj. *unutterable, stupendous, abundant*
ἆσσον, adv. *near*
ἀστράγαλος, n. m. *spine*
ἄστυ, n. n. *city*
ἄστυδε, adv. *to the city*
ἀτασθαλίη, n. f. *folly, crime*
ἀτερπής, *-ές*, adj. *joyless, sorrowful*
ἀτρύγετος, *-ον*, adj. *barren*
αὐδή, n. f. *voice*
αὐδήεις, *-εσσα*, *-εν*, adj. *of human speech*
αὖθι, adv. *there*
αὐλή, n. f. *court*

ἄυπνος, -ον, adj. *sleepless*
αὐτάρ, conj. *but*
αὖτε, adv. *again, further*
αὐτίκα, adv. *straightway*
αὖτις, adv. *again*
αὐτόθι, adv. *there, on the spot*
αὐτοκασιγνήτη, n. f. *own sister*
αὐτόν, -ήν, -ό, pron. *him, her, it*
αὐτός, pron. *self, the same*
αὐτοῦ, adv. *there, here, on the spot*
αὐχήν, n. m. gen. **αὐχένος**, *neck*
ἄφαρ, adv. *straightway*
ἀφικνέομαι, vb. *arrive at, reach*
ἀφραδίη, n. f. *ignorance, folly*
ἀφύσσω, vb. aor. mid. **ἀφυσσάμην**, *draw off*
ἀχέω, vb. pf. pass. **ἀκάχημαι**, *afflict, distress*
ἄχνυμαι, vb. *grieve*
ἄχος, n. n. *anguish*
ἄψ, adv. *back*
ἄψορρος, -ον, adj. *back*
ἀωτέω, vb. *slumber, drowse*

βαθυδινής, m. adj. *deep-eddying*
βαίνω, vb. aor. (ἔ)**βην**, pf. **βέβηκα**, *step, go*
βάλανος, n. f. *acorn*
βάλλω, vb. aor. **ἔβαλον**, pf. pass. **βεβόλημαι**, *throw, pelt, smite*
βαρύς, -εῖα, -ύ, adj. *deep, heavy*
βασιλεύς, n. m. *king*
βέβηκα, see **βαίνω**
βεβολημένος, see **βάλλω**
βήσσῃ, n. f. *valley, glade*
βίη, n. f. *violence*
βοάω, vb. *shout*
βοή, n. f. *cry*
βόθρος, n. m. *pit*
βορέης, n. m. *north wind*
βοτάνη, n. f. *grass, grazing*
βουκολέω, vb. *tend cattle*
βουλεύω, vb. *plan, plot*
βουλή, n. f. *counsel*
βοῦς, n. m. and f. *ox, cow*
βροτός, n. m. *mortal*
βρώμη, n. f. *food*
βρῶσις, n. f. *meat, food*
βύκτης, m. adj. *blustering*

γαῖα, n. f. *land*
γάλα, n. n. gen. **γάλακτος**, *milk*
γαλήνη, n. f. *calm*
γάρ, conj. *for*
γε, particle, *at any rate*, App. A. 1
γέγαα, see **γίγνομαι**
γίγας, n. m. gen. **γίγαντος**, *giant*
γίγνομαι, vb. aor. **ἐγενόμην**, pf. **γέγαα**, *be born, be*
γιγνώσκω, vb. *recognize, know*
γλαφυρός, -ή, -όν, adj. *hollow*
γλυκύς, -εῖα, -ύ, adj. *sweet*
γοάω, vb. *groan, lament*
γόνυ, n. n. gen. **γόνατος** and **γουνός**, § 7. 4, *knee*
γόος, n. m. *groaning, sorrow*
γουνοῦμαι, vb. *kneel to, entreat, vow*
γυῖα, n. n. pl. *limbs*
γυνή, n. f. gen. **γυναικός**, *woman, wife*

δαιδάλεος, -η, -ον, *cunningly wrought*
δαιμόνιος, -η, -ον, adj. (*one*) *possessed*, l. 472 n.
δαίμων, n. m. gen. **δαίμονος**, *spirit, god*
δαίνυμαι, vb. *feast, feast on*
δαίς, n. f. gen. **δαιτός**, *meal, feast*
δαίτηθεν, adv. *from a feast*
δάκρυ, n. n. *tear*
δακρυόεις, -εσσα, -εν, adj. *weeping*
δάκρυον, n. n. *tear*
δάπεδον, n. n. *ground, floor*
δέ, particle, *and, but*, l. 112 n.
-δε, enclitic prep. *towards*
δέδεντο, see **δέω**
δειδίμεν, see **δείδω**, App. H. 2. III
δείδω, vb. pf. **δέδια**, inf. **δειδίμεν**, *fear*
δείκνυμι, vb. *show*
δειλός, -ή, -όν, adj. *wretched*
δεινός, -ή, -όν, adj. *terrible, dread*
δεῖπνον, n. n. *meal*
δέκατος, -η, -ον, adj. *tenth*
δέμας, n. n. *body*
δέπας, n. n. *cup*

δέρκομαι, vb. aor. ἔδρακον, *see*
δέρω, vb. *skin, flay*
δεῦρο, adv. *hither*
δέω, vb. pf. pass. δέδεμαι, *tie, fasten*
δή, particle, *indeed, already*, ll. 30, 59, 160, 549 n.
δηλέομαι, vb. *injure*
δῆνεα, pl. n. n. *arts, wiles*
δηρόν, adv. *long*
διά, prep. (gen. and acc.) *through*
διαμπερές, adv. *right on, continuously*
δίδωμι, vb. aor. inf. δόμεναι, *give*, § 22. 2
διογενής, m. adj. *sprung from Zeus*
δῖος, -α, -ον, adj. *divine, bright*
διοτρεφής, -ές, adj. *fostered by Zeus*
δίχα, adv. *in two parts*
δοάσσατο, vb. aor. *it seemed*
δοιός, -ή, -όν, adj. *double*
δοκέω, vb. *seem*
δόλος, n. m. *wile, craft*
δολοφρονέω, vb. *be crafty-minded*
δόμεναι, see δίδωμι
δόμος, n. m. *house*
δόρυ, n. n. *spear*, § 7. 4
δοῦπος, n. m. *din, bustle*
δρήστειρα, n. f. *workwoman*
δρυμά, n. n. pl. *oak-coppice*
δύναμαι, vb. *be able*
δύναμις, n. f. *power*
δύστηνος, -ον, adj. *ill-fated, hapless*
δύο and **δύω**, adj. *two*
δῶ, n. n. (=**δῶμα**), *house*
δώδεκα, adj. *twelve*
δῶμα, n. n. *house, hall*
δῶρον, n. n. *gift*

ἐάγη, see ἄγνυμι
ἔασι, § 24
ἐάω, vb. *allow, leave*
ἑβδόματος, -η, -ον, adj. *seventh*
ἔβην, see βαίνω
ἐγγύς, adv. *near*
ἐγείρω, vb. aor. mid. ἐγρόμην, *rouse, wake*
ἐγρόμενος, see ἐγείρω
ἔγχος, n. n. *spear*
ἐγώ, ἐγών, pron. *I*
ἐδητύς, n. f. *food*
ἔδμεναι, see ἔδω
ἔδρακον, see δέρκομαι
ἔδω, vb. inf. ἔδμεναι, § 22. 2, *eat*
ἐείσατο, see εἴδομαι
ἐέρχατο, see εἴργω
ἕζομαι, vb. *sit*
ἐθέλω, vb. *wish, be willing*
ἔθνος, n. n. *tribe*
εἰ, conj. *if*
εἶδαρ, n. n. gen. εἴδατος, *food, meat*
εἴδομαι, vb. aor. ἐεισάμην, *be seen, appear*
εἴκελος, -η, -ον, adj. *like*
εἴκοσι, adj. *twenty*
εἷμα, n. n. *garment, raiment*
εἰμί, vb. *be*, § 24; ἔστι, *it is possible*
εἶμι, vb. *go*; 1st pl. ἴμεν (which form is also inf.); impf. ἦα, 1st pl. ἦομεν, 3rd ἔσαν
εἶπον, vb. aor. *speak, say*
εἴργω, vb. 3rd pl. pf. and plpf. pass. ἔρχαται, ἐέρχατο, *pen*; § 18. 6
εἰρεσίη, n. f. *rowing*
εἰρυσάμην, see ἐρύω
εἰς, prep. (acc.) *into, up to*
εἷς, § 24
εἷς, μία, ἕν, adj. *one*
εἷς ὅ κε, see ὅς
εἰσάγω, vb. *lead in, bring in*
εἶσε, see ἵζω
εἰσελάω, vb. *drive in*
εἴσοδος, n. f. *entrance*
εἰσοράω, vb. *look at*
εἴσω, adv. *inside*
ἐκ, prep. (gen.) *from, out of*
ἕκαστος, -η, -ον, adj. *each*
ἐκβαίνω, vb. *come out, go out, go ashore*
ἐκγεγάτην, see ἐκγίγνομαι

ἐκγίγνομαι, pf. ἐκγέγαα, *be sprung from*
ἐκδέρω, vb. aor. -έδειρα, *skin, flay*
ἐκδέω, vb. *tie up to*
ἐκεῖνος, -η, -ο, adj. *that, he*
ἐκθρώσκω, vb. aor. -έθορον, *leap out*
ἐκκαλέω, vb. *call forth*
ἐκκαλύπτω, vb. *uncover*
ἐκλανθάνομαι, vb. aor. -λαθόμην, *forget*
ἐκλύω, vb. *release, free from, rescue*
ἐκορέσθην, see κορέννυμι
ἔκπαγλος, -ον, adj. *icy, dreadful*
ἐκπεράω, vb. *pass through*
ἐκπίνω, vb. *drink off*
ἐκτελέω, vb. *bring to pass, accomplish*
ἐκφαίνω, vb. *bring to light*
ἔκφασθαι, see ἔκφημι
ἐκφημι, vb. aor. inf. mid. ἔκφασθαι, *speak out, utter*
ἔλαιον, n. n. *olive oil*
ἐλαύνω, vb. aor. ἤλασα, *strike*
ἔλαφος, n. m. and f. *stag, hind*
ἐλεαίρω, vb. *pity*
ἐλεγχής, -ές, adj. irreg. sup. ἐλέγχιστος, *shameful, despicable*
ἐλεύσεαι, see ἔρχομαι
ἕλοντο, ἑλών, see αἱρέω
ἐμβαίνω, vb. *step on*
ἐμβάλλω, vb. *cast in*, intr. *fall to*
ἔμεν, § 24
ἐμός, -ή, -όν, adj. *my*
ἔμπεδος, -ον, adj. *stedfast, firm*
ἐμπίμπλημι, vb. *fill full, fill*
ἐμφύομαι, intr. aor. act. ἐν(ε)φυν, *grow to, clasp*
ἐν, ἔνί and **εἰν**, prep. (dat.) *in, on;* also = ἔνεισι, *be in*
ἐναντίος, -η, -ον, adj. *opposite, in front, before*
ἔνδον, adv. *within*
ἐνδυκέως, adv. *duly, kindly, heartily*
ἔνειμι, vb. *be in*
ἔνθα, adv. *there, then*, rel. *where*
ἐνθάδε, adv. *here*
ἔνθεν, adv. *thence, from there*
ἐνιαυτός, n. m. *year*
ἐνιπή, n. f. *reproof*
ἐννέωρος, -ον, adj *nine years old*
ἐννῆμαρ, adv. *for nine days*
ἔννυμι, vb. *put on*
ἐνοπή, n. f. *cry, voice*
ἐντός, adv. and prep. (gen.) *within*
ἔντοσθε(ν), adv. *within, inside*
ἐξαιρέω, vb. *take away*
ἐξαπίνης, adv. *suddenly*
ἐξάρνυμαι, vb. aor. -ηράμην, *earn*
ἐξελαύνω, vb. aor. ἐξέλασα, *drive out*
ἐξερεείνω, vb. *ask about*
ἐξερέω, vb. also mid. ἐξερέομαι, *question*
ἐξέρχομαι, vb. *come out*
ἑξῆμαρ, adv. *for six days*
ἐξήρατο, see ἐξάρνυμαι
ἐξονομάζω, vb. *call by name*
ἐξορούω, vb. *rush out*
ἔξω, adv. *outside*
ἔοικα, vb. pf. *be like*
ἐπαινός, -ή, -όν, adj. *dread*
ἐπαΐσσω, vb. *dash at*
ἐπασσάμην, see πατέομαι
ἐπεί, conj. *when, since*
ἔπειτα, adv. *thereafter, then*
ἐπέρχομαι, aor. ἐπήλυθον, *come on, come upon*
ἐπεύχομαι, vb. *pray to*
ἐπέφραδον, see φράζω
ἐπητανός, (-ή), -όν, adj. *unfailing, abundant*
ἐπήλυθον, see ἐπέρχομαι
ἐπήν, conj. *when*
ἐπηρεφής, -ές, adj. *beetling*
ἐπί, prep. (acc. gen. and dat.) *on, upon, to*
ἐπιάλλω, vb. *put forth on*
ἐπιβαίνω, vb. 1st pl. aor. subj. -βείομεν, inf. -βήμεναι, *step upon, go up to*
ἐπιβείομεν, see ἐπιβαίνω
ἐπιθόμην, see πείθω

ἐπιπείθομαι, vb. *obey*
ἐπιτίθημι, vb. *put on, set upon*
ἐπιχέω, vb. *pour*
ἔπλετο, see **πέλομαι**
ἐποίχομαι, vb. *go to and fro, ply*
ἕπομαι, vb. *follow*
ἔπος, n. n. *word*
ἐποτρύνω, vb. *stir up, rouse, urge*
ἔργον, n. n. *work, task*
ἔρδω, vb. aor. **ἔρξα**, *do*
ἐρείδω, vb. *prop*
ἐρέω, vb. (fut) *say, tell*
ἐρητύω, vb. *restrain*
ἐρίδουπος, *-ον*, adj. *thundering, roaring*
ἐρίηρος, *-ον*, adj. pl. *ἐρίηρες, trusty*
ἐρικυδής, *-ές*, adj. *famous*
ἔρκος, n. n. *barrier*
ἔρξε, see **ἔρδω**
ἔρρω, vb. *go*
ἐρύκακε, see **ἐρύκω**
ἐρύκω, vb. aor. *ἐρύκακον, keep back, check*
ἐρύομαι, vb. inf. *ἐρῦσθαι* (for *ἐρύεσθαι*), *guard*
ἐρύω, vb. aor. mid. *εἱρυσάμην, draw, drag*
ἔρχαται, see **εἴργω**
ἔρχομαι, vb. fut. **ἐλεύσομαι**, aor. *ἦλθον, go*
ἐς = **εἰς**, prep. (acc.) *to, into, up to*
ἑσσασα, see **ἵζω**
ἐσθέμεναι, see **ἔσθω**
ἐσθίω, vb. aor. (*ἔ*)*φαγον*, inf. *φαγέμεν, eat*
ἐσθλός, *-ή, -όν*, adj. *good, powerful*
ἔσθω, vb. inf. *ἐσθέμεναι, eat*
ἔσκε, § 20
ἔσσυται, see **σεύομαι**
ἐσφαγμένος, see **σφάζω**
ἐσχατιή, n. f *edge of the land*
ἑταῖρος, ἕταρος, n. m. *comrade*
ἕτερος, *-η, -ον*, adj. *another, the second*
ἔτι, adv. *still*
ἑτράφην, see **τρέφω**
ἐΰ, adv. *well*
εὕδω, vb. *sleep*
ἐυκνήμις, m. and f. adj. gen. *-ιδος, well-greaved*
εὐνάομαι, vb. *go to bed*
εὐνή, n. f. *bed*
ἐυπλόκαμος, *-ον*, adj. *fair-haired*
εὑρίσκω, vb. aor. **εὗρον**, *find*
εὐρυόδεια, f. adj. *with broad ways*
εὑρώεις, *-εσσα, -εν*, adj. *dank, mouldy*
ἐυστρεφής, *-ές*, adj. *well-twisted*
ἐυφροσύνη, n. f. *joy*
εὐχή, n. f. *prayer*
ἔφαν, see *φημί*
ἐφευρίσκω, vb. *find*
ἐχάρην, see **χαίρω**
ἔχυντο, see **χέω**
ἔχω, vb. aor. (*ἔ*)*σχεθον*, *have, hold* (*a course*), *steer, moor, possess, keep*
ἐών, § 20

ζέσσεν, see **ζέω**
ζέφυρος, n. m. *west wind*
ζέω, vb. aor. *ἔζεσ(σ)α, boil*
ζόφος, n. m. *darkness, the west*
ζώνη, n. f. *girdle*
ζωός, *-ή, -όν*, adj. *living*
ζώω, vb. *live*

ἦ, particle, *surely, verily*
ἤ, conj. *than*
ἤ...ἠέ, conj. *either...or*
ἦα, § 24
ἡβάω, vb. *be in prime of youth*
ἥβη, n f. *youth*
ἡγεμονεύω, vb. *guide*
ἡγεμών, n. m. gen. *-όνος, guide, pilot*
ἡγέομαι, vb. *guide, lead the way*
ἠδέ, conj. *and*
ἤδη, adv. *already, at last*
ἡδύς, *-εῖα, -ύ*, adj. *sweet*
ἠέ...ἦ, conj. *whether ..or*
ἦια, see **εἶμι**
ἠλίβατος, *-ον*, adj. *craggy*, ł. 88 n.
ἧμαι, vb. *sit*
ἦμαρ, n. n. *day*
ἠμέν...ἠδέ, conj. *both...and*

ἡμέτερος, -η, -ον, adj. *our*
ἦμος, conj. *when*
ἠνοψ, m. adj. gen. *ἤνοπος*, *gleaming, bright*
ἦομεν, see εἶμι
ἠπειρόνδε, adv. *towards the land, - on to the land*
ἤπειρος, n. f. *land*
ἤπιος, -η, -ον, adj. *gentle*
ἠπύω, vb. *call to*
ἡριγένεια, f. adj. *early-born*
ἥρως, n. m. gen. -ωος, *hero*
ἦτορ, n. n. gen. -ορος, *heart*
ἠώς, n. f. gen. -οῦς, *dawn, the east*

θάλαμος, n. m. *chamber*
θάλασσα, n. f. *sea*
θαλερός, -ή, -όν, adj. *blooming, fresh, big*
θαμβέω, vb. *wonder*
θάνατος, n. m. *death*
θᾶσσον, adv. *quickly*
θαῦμα, n. n. *wonder*
θεά, n. f. *goddess*
θέλω, vb. *wish, be willing*
θέμις, n. f. gen. -ιστος, *law, right*
θεοειδής, -ές, adj. *godlike*
θεός, n. m. and f. *god, goddess*
θέσφατος, -ον, adj. *fated, decreed*
θηέομαι, vb. *gaze at, wonder at*
θῆλυς, -εια, -υ, adj. *female*
θηρίον, n. n. *beast*
θίς, n. m. gen. *θινός*, *shore*
θνήσκω, vb. pf. part. *τεθνηώς*, *die*
θοός, -ή, -όν, adj. *swift*
θρασύς, -εῖα, -ύ, adj. *reckless*
θρῆνυς, n. m. *footstool*
θρίξ, n. f. gen. *τριχός*, *hair, bristle*
θρόνος, n. m. *seat*
θυγάτηρ, n. f. *daughter*
θύελλα, n. f. *squall*
θυμῆρης, -ες, adj. *to one's liking*
θυμός, n. m. *heart, spirit, desire*
θυμοφθόρος, -ον, adj. *soul-destroying*
θύρη, n. f. *door*

ἰαίνομαι, vb. *grow warm*
ἰάχω, vb. *cry out*
ἴδμεν, see οἶδα
ἰδώμεθα, see ὁράω
ἰδών, see ὁράω
ἱερός, -ή, -όν, adj. *sacred, strong*
ἵζω, vb. aor. *εἷσα*, part. *ἕσας*, *make to sit, place*
ἵημι, vb. *send*; mid. *set oneself towards, be eager*
ἱκάνω, vb. *come*
ἱκνέομαι, vb. *come to, reach*
ἱμείρω, vb. *long for, seek, desire*
ἶμεν, see εἶμι
ἱμερόεις, -εσσα, -εν, adj. *wistful, longing*
ἵνα, conj. *in order that, where*
ἰξύς, n. f. *waist*
ἴσαν, see εἶμι
ἴσος, -η, -ον, adj. *like*
ἵστημι, vb. *set up*; intr. tt. and mid. *stand*
ἱστίον, n. n. *sail*
ἱστός, n. m. *mast, loom*
ἴσχω, vb. = **ἔχω**, *hold*
ἰτέη, n. f. *willow*
ἴφθιμος, -η, -ον, adj. *mighty, stalwart*; l. 106 n.
ἰχθυόεις, -εσσα, -εν, adj. *teeming with fish*
ἰχθύς, n. m. *fish*

καθάπτομαι, vb. *address*
καθέζομαι, vb. *sit*
κάθημαι, vb. *sit*
καθύπερθε, adv. *above*
καί, conj. *and, even*
κακός, -ή, -όν, adj. *bad, evil, weak*
κακότης, n. f. gen. -ότητος, *evil plight, misery*
καλέω, vb. *call, call in*
καλλιπλόκαμος, m. and f. adj. *fair-haired*
καλλιρέεθρος, -ον, adj. *fair-flowing*
καλλίων, see καλός
καλός, -ή, -όν, adj. comp. καλλίων, *good, beautiful, fair*
καλύπτρη, n. f. *veil*

καλύπτω, vb. *cover*, mid. *wrap oneself up*
κάματος, n. m. *weariness*
κάμνω, vb. pf. part. κεκμηώς, *be weary*
κάνεον, n. n. *basket*
καπνός, n. m. *smoke*
κάρη, n. n. *head*; § 7. 5
κάρηνον, n. n. *head*
καρπαλίμως, adv. *quickly*
καρπός, n. m. *fruit*
καρτερός, *-ή*, *-όν*, adj. *strong*
κατά, prep. (acc. and gen.) *on*, *in*, *among*, *according to*
καταβαίνω, vb. aor. *-έβην*, inf. *-βήμεναι*, aor. mid. 3rd sing. *-εβήσετο*, *go down*; § 15. 6
καταβάλλω, vb. *throw down*
καταγινέω, vb. *bring down*
κατάγομαι, vb. *put into land*, *come to land*
καταδέω, vb. *tie*, *bind fast*
καταδύομαι, vb. aor. κατέδυν, *go down*
καταθέλγω, vb. *charm*, *bewitch*
καταθνήσκω, vb. *die*
κατακαίω, vb. aor. *-έκηα*, *burn*
κατάκειμαι, vb. *lie down*, *lie on the ground*
κατακῆαι, see κατακαίω
κατακλάω, vb. *break down*
κατακλίνω, vb. *lay down*
καταλέγω, vb. *tell*, *relate*, *lay down*
καταλείπω, vb. *leave behind*
καταλοφάδεια, adv. *on the neck*
καταπίπτω, vb. *fall down*
καταστυγέω, vb. aor. *-έστυγον*, *be horrified at*
καταχέω, vb. *pour down*, *shed*
κατεβήσετο, see καταβαίνω
κατέδυν, see καταδύομαι
κάτειμι, vb. impf. κατήιον, *go down*
κατέργνυμι, vb. *pen up*
κατέρχομαι, vb. *go down*
κε, **κεν** = **ἄν**, App. D.
κεδνός, *-ή*, *-όν*, adj. *trusty*, *good*
κεῖμαι, vb. *lie*
κειμήλιον, n. n. *treasure*
κεῖνος, *-η*, *-ο*, adj. *that*
κεῖσε, adv. *there*, *thither*
κεκμηώς, see κάμνω
κέλευθος, n. f. pl. sometimes n. *-θα*, *path*, *way*
κελεύω, vb. *order*, *bid*
κέλλω, vb. aor. ἔκελσα, *run ashore*
κέλομαι, vb. *order*, *bid*
κέλσαι, see κέλλω
κενεός, *-ή*, *-όν*, adj. *empty*
κερδίων, *-ον*, comp. adj. *more profitable*
κευθμών, n. m. gen. *-ῶνος*, *sty*
κεφαλή, n. f. *head*
κήδιστος, *-η*, *-ον*, sup. adj. *most beloved*
κῆρ, n. n. *heart*
κῆρυξ, n. m. *herald*
κίνυμαι, vb. *move*
κιρνάω, vb. *mix*
κιχάνω, vb. *come upon*
κίω, vb. *go*
κλαίω, vb. *weep*, *wail*
κλῆρος, n. m. *lot*
κλῖμαξ, n. f. *ladder*
κλισμός, n. m. *chair*
κλυτός, *-ή*, *-όν*, adj. *glorious*, *famous*, *goodly*
κλύω, vb. *hear*
κνέφας, n. n. gen. *-αος*, *darkness*
κνισήεις, *-εσσα*, *-εν*, adj. *fragrant*
κοῖλος, *-η*, *-ον*, adj. *hollow*
κοιμάω, vb. *put to sleep*
κολεός, n. m. *sheath*, *scabbard*
κομίζω, vb. *tend*, *entertain*, *care for*
κοναβίζω, vb. *ring*, *resound*
κόναβος, n. m. *din*, *noise*
κονίη, n. f. *dust*
κόπρος, n. f. *dung*, *farm-yard*
κορέννυμι, vb. aor. pass. ἐκορέσθην, mid. ἐκορεσάμην, *satisfy*, *give enough*
κορυφή, n. f. *peak*
κούρη, n. f. *maiden*
κραδίη, n. f. *heart*
κρανείη, n. f. *cornel-tree*

κρατερός, *-ή, -όν*, adj. *mighty, strong*
κρατερῶνυξ, m. and f. adj. *strong-hoofed*
κρέας, n. n. gen. *-ατος*, pl. *κρέα, meat, flesh*
κρήνη, n. f. *spring*
κρητήρ, n. m. gen. *-ῆρος, mixing-bowl*
κρίνω, vb. *choose*
κτάμεναι, see *κτείνω*
κτείνω, vb. aor. *ἔκτανον*, inf. *κτάμεναι, kill*
κτῆμα, n. n. *possession*
κυανόπρωρος, *-ον*, adj. *dark-prowed*
κυκάω, vb. *mix*
κυκεών, n. m. gen. *-ῶνος*, acc. *-ῶ, mixture, potion*
κυλίνδω, vb. *roll*, mid. *writhe*
κῦμα, n. n. *wave*
κυνέη, n. f. *helmet*
κύπελλον, n. n. *cup*
κύων, n. m. and f. *dog, bitch*
κώπη, n. f. *oar*

λᾶας, n. m. gen. *λᾶος, stone.*
λαθοίατο, see *λανθάνω*
λαμβάνω, vb. *take, get*
λανθάνω, vb. aor. *(ἐ)λαθόμην*, opt. 3rd pl. *λαθοίατο, escape notice*; mid. *forget*
λαός, n. m. *people*
λάχεια, f. adj. *overgrown*; l. 509 n.
λέβης, n. m. gen. *λέβητος, basin*
λέγομαι, vb. aor. *ἐλέγμην*, aor. imperat. *λέξο*, I. *count oneself*, II. *lie down*
λεῖος, *-η, -ον*, adj. *level*
λείπω, vb. pf. pass. *λέλειμμαι, leave, leave behind*
λεπτός, *-ή, -όν*, adj. *fine, delicate*
λευκός, *-ή, -όν*, adj. *bright, shining, white*
λεύσσω, vb. *see, look at*
λέχος, n. n. *bed*
λέων, n. m. *lion*
ληΐς, n. f. gen. *-ίδος, spoil*
λίγα, adv. *shrilly, clearly*
λιγέως, adv. *aloud, shrilly*
λίην, adv. *very*
λιμήν, n. m. gen. *-ένος, harbour*
λιμός, n. m. *hunger*
λίπα, adv. *richly*; l. 364 n.
λίς, n. f. *linen*; l. 353 n.
λίσῃ, see *λίσσομαι*
λίσσομαι, vb. aor. subj. *λίσωμαι, pray to, beg*
λισσός, *-ή, -όν*, adj. *smooth*
λιτανεύω, vb. *beseech*
λοέω, λόω, vb. *wash*; l. 361 n.
λυγρός, *-ή, -όν*, adj. *miserable, mischievous, harmful*
λύκος, n. m. *wolf*
λύω, vb. *untie, loose, free*

μάκαρ, adj. *blessed*
μακρός, *-ή, -όν*, adj. *long*
μακών, see *μηκάομαι*
μάλα, adv. *quite, very*
μαλακός, *-ή, -όν*, adj. *soft, gentle*
μάντις, n. m. irregular gen. *-ηος, seer, prophet*
μάρπτω, vb. *seize*
ματίη, n. f. *folly*; l. 79 n.
με, § 10
μεγαλήτωρ, m. and f. adj. *great-hearted, haughty*
μέγαρον, n. n. *hall, palace*
μέγας, *-άλη, -α*, adj. *great*
μέθυ, n. n. *wine*
μείλιγμα, n. n. *dainty bit*
μειλίχιος, *-η, -ον*, adj. *gentle*
μέλας, *-αινα, -αν*, adj. *black, dark*
μέλι, n. n. gen. *-τος, honey*
μελίκρητον, n. n. *mixture of honey and milk*
μελίφρων, m. and f. adj. *honey-hearted*
μέλλω, vb. *be about to, be destined to*
μέλος, n. n. *limb*
μέλω, vb. *be a care*
μεμνημένος, see *μιμνήσκω*
μέν, particle, *indeed, in truth*; ll. 13, 65, 327, 447 n.
μενεαίνω, vb. *desire, intend*
μένος, n. n. *fury*

μένω, vb. *remain*
μερμηρίζω, vb. *ponder, debate*
μέρμις, n. f. gen. *-ιθος, cord*
μέσσαυλος, or **-ον**, n. m. or n. *court, fold*
μέσ(σ)ος, *-η, -ον*, adj. *middle*
μετά, prep. (acc. gen. and dat.) *among, in*
μεταπρέπω, vb. *excel, be the best among*
μεταφωνέω, vb. *speak amongst*
μέτειμι, vb. *be among*
μετεῖπον, vb. aor. *speak among*
μετέπειτα, adv. *next, then*
μέτρον, n. n. *measure*
μευ, § 10
μή, adv. *not*
μηδέ, conj. *and not*
μήδομαι, vb. *devise*
μηκάομαι, aor. *ἔμακον, moan, greet, groan, bellow*
μηκέτι, adv. *no longer*
μῆλον, n. n. *sheep*
μήν, n. m. *month*
μηρός, n. m. *thigh*
μήτηρ, n. f. *mother*
μῆτις, n. f. *plan, device*
μιγέντι, see *μίγνυμι*
μίγνυμι, vb. aor. pass. *ἐμίγην, mix, unite*
μιμνήσκω, vb. fut. *μνήσομαι*, pf. *μέμνημαι, remind*, mid. *remember, take thought for*
μίμνω = **μένω**
μίν, § 10
μισθός, n. m. *wage, pay*
μοῖρα, n. f. *portion, what is due*
μόρσιμος, *-ον*, adj. *fated*
μοῦνος, *-η, -ον*, adj. *alone*
μῦθος, n. m. *word, speech*
μυκάομαι, vb. *low*
μυρίος, *-η, -ον*, adj. *countless*
μύρομαι, vb. *lament*
μώλυ, n. n. *moly*

ναίω, vb. *dwell*
ναύλοχος, *-ον*, adj. *having good harbourage, ship-berthing*
ναῦς, n. f. *ship*, § 7. 3
νεηνίης, n. m. *youth*
νέκρος, n. m. *dead man*
νέκυς, n. m. *dead man*
νέμω, vb. *serve out, distribute*
νέος, *-η, -ον*, adj. *young*
νηλής, *-ές*, adj. *pitiless, ruthless*
νῆσος, n. f. *island*
νικάω, vb. *prevail*
νίπτω, vb. *wash*
νίσσομαι, vb. *go*
νοέω, vb. *notice*
νομεύω, vb. *pasture, feed*
νομός, n. m. *pasture*
νόος, n. m. *mind, purpose, reason, understanding*
νοστέω, vb. *go home, return*
νόστος, n. m. *return, homecoming*
νόσφι, adv. *apart, away*
νοῦς = **νόος**
νύμφη, n. f. *nymph*
νῦν, adv. *now*
νύξ, n. f. gen. *νυκτός, night*
νῶϊ, § 10. 1
νωμάω, vb. *guide, control*
νῶτον, n. n. *back*

ξεστός, *-ή, -όν*, adj. *polished*
ξίφος, n. n. *sword*
ξυμβάλλομαι, vb. aor. *-βλήμην, meet*
ξύν, prep. (dat.) *with*
ξύνεσις, n. f. *meeting-place, watersmeet*

ὁ, ἡ, τό, App. A.
ὅδε, ἥδε, τόδε, adj. *this*
ὁδός, n. f. *way, road, journey*
ὀδούς, n. m. gen. *-όντος, tooth*
ὅθι, rel. adv. *where*
οἱ, § 10. 1
οἴγνυμι, vb. aor. *ὤιξα, open*
οἶδα, vb. 1st pl. *ἴδμεν, know*
οἴκαδε, adv. *homeward*
οἶκος, n. m. *house, home*
οἰκτρός, *-ή, -όν*, adj. *piteous*
οἰνοβαρείων, m. adj. *heavy with wine*
οἶνος, n. m. *wine*
οἴομαι, vb. *forebode, think*

οἷος, -η, -ον, adj. *alone*
οἷος, -η, -ον, rel. adj. *such as, like*
ὄις, n. m. and f. *sheep*
οἴχομαι, vb. *be gone, have gone*
ὄλεθρος, n. m. *ruin*
ὀλέκω, vb. *kill*
ὀλίγος, -η, -ον, adj. *little*
ὄλλυμι, vb. aor. ὠλόμην, *destroy, lose*, mid. *perish*, part. as adj. (with active sense) οὐλόμενος, *destructive, baneful*
ὀλοόφρων, m. and f. adj. *deadly-minded, baleful*
ὀλοφύρομαι, vb. *feel pity, wail, lament*
ὀλοφώιος, -ον, adj. *ruinous*
ὅμαδος, n. m. *clatter*
ὄμνυμι, vb. aor. ὤμοσα, inf. ὀμόσαι, *swear*
ὁμός, -ή, -όν, adj. *the same*
ὁμόσσαι, see ὄμνυμι
ὁμοῦ, adv. *together*
ὁμῶς, adv. *together*
ὄνειαρ, n. n. gen. -ατος, *good thing*
ὀξύς, -εῖα, -ύ, adj. *sharp*
ὀπάζω, vb. *send as companion*, mid. *take as companion*
ὅπῃ, rel. adv. *where*
ὄπισθεν, adv. *behind*
ὁπλίζω, vb. *make ready*
ὅπλον, n. n. *tackle*; l. 116 n.
ὁ(π)πότε, conj. *when*
ὁράω, vb. aor. εἶδον (part. ἰδών), mid. εἰδόμην, *look at, look, see*
ὄργυια, n. f. *arms'-stretch, fathom*
ὀρέστερος, m. adj. *mountain*
ὅρκος, n. m. *oath*
ὁρμάω, vb. *rush, dash*
ὄρνυμι, vb. *stir up, rouse*, intr. pf. ὄρωρα, *rise*
ὄρος, n. n. *mountain*
ὀρύσσω, vb. *dig, dig up*
ὄρχαμος, n. m. *leader*
ὄρωρα, see ὄρνυμι
ὅς, ἥ, ὅ, rel. pron. *who*, εἰς ὅ κε, *until*
ὅς, ἥ, ὅν, adj. *his, her*
ὅσ(σ)ος, -η, -ον, rel. adj. *how much, how many, as large as, as many as*, also interrog.
ὄσσε, n. n. *eyes*
ὄσσομαι, vb. *forebode*
ὅ(σ)τις, interrog. and rel. pron. *whoever*; § 10. 4
ὅτε, conj. *when*
ὁτεόν, see ὅστις
οὐ, οὐκ, οὐχ, adv. *not*
οὖδας, n. n. gen. οὔδεος, *earth, ground*
οὐδάσδε, adv. *to the ground*
οὐδέ, conj. *neither, and (but) not, not...either*
οὐδός, n. m. *threshold*
οὐκέτι, adv. *no longer*
οὐλόμενος, see ὄλλυμι
οὖλος, -η, -ον, adj. *woollen, woolly*
οὐρή, n. f. *tail*
οὔτε, conj. *neither, nor*
οὔτις, pron. *no one*
οὗτος, αὕτη, τοῦτο, adj. *this*
οὕτως, adv. *thus*
ὀφθαλμός, n. m. *eye*
ὄφρα, conj. *while, till, so that*
ὄψ, n. f. gen. ὀπός, *voice*

πάγχυ, adv. *utterly*
παιπαλόεις, -εσσα, -εν, adj. *rugged*
πάις, n. m. and f. gen. -δός, *child*
πάλλω, vb. *shake*
παλύνω, vb. *sprinkle*
παμμέλας, -αινα, -αν, adj. *all-black*
πάμπρωτος, -η, -ον, adj. *first of all*
παρά, prep. (acc. gen. and dat.) *by beside, from beside*
παραβάλλω, vb. *throw beside*
παραπνέω, vb. aor. -έπνευσα, *blow out at the side, blow past*
παρασταδόν, adv. *standing beside*
παρατίθημι, vb. *set beside*
πάρειμι, vb. *be at hand*

παρεξέρχομαι, vb. *go by*
παρίσταμαι, vb. intr. aor. act. *-έστην*, *stand beside*
πάρος, adv. *formerly*, *before*
πᾶς, πᾶσα, πᾶν, adj. *all*, *the whole*
πάσχω, vb. 2nd pl. pf. *πέπασθε*, *suffer*
πατέομαι, vb. aor. *ἐπασσάμην*, *taste*, *eat*
πατήρ, n. m. gen. *πατέρος* (*πατρός*), *father*
πατρίς, f. adj. *of one's fathers*, *native* (*land*)
παύω, vb. *check*, *stop*
παχύς, *-εῖα*, *-ύ*, adj. *stout*
πείθω, vb. *persuade*, mid. aor. *ἐπιθόμην* and pf. act. *πέποιθα*, *obey*, *trust*
πείρω, vb. *pierce*
πεῖσμα, n. n. *rope*, *cable*
πελάζω, vb. *bring near*, *bring*
πέλας, adv. *near*
πέλω and **πέλομαι**, aor. 3rd sing. *ἔπλετο*, *be*
πέλωρον, n. n. *monster*
πέμπω, vb. fut. inf. *πεμψέμεναι*, *send*, *speed*
πένθος, n. n. *longing*, *sorrow*
πένομαι, vb. *busy oneself*
πέπασθε, see *πάσχω*; l. 465 n.
πεπληγυῖα, see *πλήσσω*
πέποιθα, see *πείθω*
περ, particle, *very*, *even*; Il. 24, 174 n.
περάω, vb. *cross*, *traverse*
περί, prep. (acc. gen. and dat.) *round*; also adv. *very*, *exceedingly*
περιβάλλω, vb. *throw around*
περικαλλής, *-ές*, adj. *very beautiful*
περιμήκης, *-ες*, adj. *very long*
περισαίνω, vb. *fawn round*
περίσκεπτος, *-ον*, adj. *having a good view*
περιστεναχίζομαι, vb. *resound*, *ring round*, *echo with groans*
περιτελέσθη, see *περιτελέω*
περιτελέω, vb. aor. pass. *-τελέσθην*, *bring to pass*
περιτρέπω, vb. aor. *περιέτραπον*, *turn round*
περιωπή, n. f. *place of wide view*
πεσών, see *πίπτω*
πέτρη, n. f. *rock*, *cliff*
πεύθομαι, vb. *get to know*, *enquire*
πῇ, adv. *where*, *which way?*
πῆμα, n. n. *harm*
πηός, n. m. *kinsman*
πίνω, vb. fut. *πίομαι*, aor. *ἔπιον*, *drink*
πιόμενος, see *πίνω*
πίπτω, vb. aor. (*ἔ*)*πεσον*, *fall*, *cast one's self*
πλέκω, vb. *twist*, *weave*
πλέω, vb. *sail*
πλησίος, *-η*, *-ον*, adj. *near*, *next*
πλήσσω, vb. pf. part. *πεπληγώς*, *strike*
πλωτός, *-ή*, *-όν*, adj. *floating*
πνέω, vb. *breathe*, *have understanding*
πνοιή, n. f. *breeze*, *breath*
πόθεν, adv. *whence?*
ποθή, n. f. *desire*, *longing*
πόθι, adv. *where?*
ποιέω, vb. *make*
ποιμήν, n. m. gen. *-ένος*, *shepherd*
πόλις, n. f. *city*
πολλός, *-ή*, *-όν* = **πολύς**
πολυβενθής, *-ές*, adj. *very deep*
πολυμήχανος, m. adj. *of many devices*
πολύς, πολλή, πολύ, adj. *much*, *many*
πολύτροπος, *-ον*, adj. *resourceful*, *versatile*
πολυφάρμακος, *-ον*, adj. *skilled in drugs*
πομπή, n. f. *escort*, *home-sending*
πόντονδε, adv. *to the sea*
πόντος, n. m. *sea*
πόποι, exclam. *shame!*
πόρις, n. f. gen. *πόριος*, *heifer*, *calf*
πόρον, vb. aor. *gave*

πορφύρεος, *-η, -ον*, adj. *purple*
πορφύρω, vb. *be troubled*
πόσε, adv. *whither?*
πόσις, n. f. *drink*
πόσις, n. m. *husband*
ποταμόνδε, adv. *to the river*
ποταμός, n. m. *river*
ποτέ, adv. *ever*
ποτής, n. f. gen. *-τῆτος*, *drink*
πότμος, n. m. *lot, fate*
πότνια, f. adj. *august*
πού, adv. *somewhere, anywhere, doubtless*
πούς, n. m. gen. *ποδός*, *foot, sheet* (*of sail*)
πρῆξις, n. f. *accomplishment, good result*
πρίν, conj. and adv. *before*
πρό, prep. (gen.) *before*
προβλής, m. and f. adj. gen. *-ῆτος*, *thrown out, jutting*
προέηκεν, προέμεν, see *πρόημι*
πρόθυρον, n. n. *porch, entrance*
προίημι, vb. aor. *προέηκα*, inf. *-έμεν*, *send on, forward, forth*
προπάροιθε, adv. *before, in front of*
πρόπας, *-ασα, -αν*, adj. *the whole*
προρέω, vb. *flow on*
πρός, prep. (acc. gen. and dat.) *to, towards, in addition to*
προσαλείφω, vb. *smear on*
προσαυδάω, vb. *speak to*
προσέειπον, vb. aor. *addressed*
προσφωνέω, vb. *speak to*
προτέρω, adv. *forward, further*
πρότι = **πρός**
προύχω for **προέχω**, vb. *jut out*
πρόφρασσα, f. adj. *earnest*
πρόχοος, n. f. *pitcher*
πρῶτα, adv. *first*
πρώτιστος, *-η, -ον*, adj. *first*; § 9. 2
πρῶτος, *-η, -ον*, adj. *first*, adv. *πρῶτον*, *once*
πτερόεις, *-εσσα, -εν*, adj. *winged*
πτολίεθρον, n. n. *city*
πυγούσιος, *-η, -ον*, adj. *a cubit long*
πυθοίμην, see *πυνθάνομαι*
πυκινός, *-ή, -όν*, adj. *firmly closed, dense*
πυκνός, *-ή, -όν* = **πυκινός**
πυνθάνομαι, vb. aor. *ἐπυθόμην*, *get to hear, make enquiry*
πῦρ, n. n. *fire*
πυρή, n. f. *pyre, altar*
πυρπολέω, vb. *tend a fire*
πώ, adv. *yet*
πῶς, adv. *how?*
πώς, adv. *somehow, in any way, haply*

ῥα = **ἄρα**
ῥάβδος, n. m. *wand*
ῥέζω, vb. fut. *ῥέξω*, *do, perform* (*sacrifice*)
ῥεῖα, adv. *lightly*
ῥέω, vb. *flow, fall off*
ῥηγμίς, gen. *-ινος*, n. m. *shore, beach*
ῥῆγος, n. n. *cover, rug, blanket*
ῥίζη, n. f. *root*
ῥοδοδάκτυλος, *-ον*, adj. *rosy-fingered*
ῥοή, n. f. *stream*
ῥώψ, n. f. gen. *ῥωπός*, *shrub, twig*

σαίνω, vb. *fawn*
σαόω, vb. *save*
σεύομαι, vb. pf. *ἔσσυμαι*, *rush, be eager*
σηκός, n. m. *pen, fold*
σίαλος, n. m. *hog, swine*
σῖτος, n. m. *food, bread*
σιωπή, n. f. *silence*
σκαίρω, vb. *skip, frisk*
σκιή, n. f. *shadow, shade*
σκιόεις, *-εσσα, -εν*, adj. *shadowy*
σκοπιάζω, vb. *look out, watch*
σκοπιή, n. f. *look-out place, height*
σμερδαλέος, *-η, -ον*, adj. *dreadful, wonderful*
σός, *-ή, -όν*, adj. *thy, your*
σπάω, vb. *draw, pluck*
σπέος, n. n. dat. pl. *σπήεσσι*, *cave*
σταθμός, n. m. *door-post*

στεῖρα, f. adj. *barren*
στενάχω, vb. *groan*
στεφανόω, vb. *set as a garland*
στῆθος, n. n. *breast*
στόμα, n. n. *mouth*
στρέφω, vb. *turn*
σύ, pron. *thou, you*
σύν, prep. (dat.) *with*
συνδέω, vb. *bind together*
συνέχω, vb. *hold together*
σῦς, n. m. and f. *swine*
συφειός, n. m. *pigsty*
συφεόνδε, adv. *to the sty*
σφάζω, vb. pf. pass. ἔσφαγμαι, *kill*
σφιν, § 10. 1
σχεδόν, adv. *near*
σχέθον, see ἔχω
σχέτλιος, -η, -ον, adj. *merciless*

ταμίη, n. f. *housewife*
ταμίης, n. m. *overseer*
ταννήκης, -ες, adj. *long-edged*
τανύω, vb. *draw*
τάπης, n. m. gen. -ητος, *rug*
τάρπησαν, see τέρπω
ταχύς, -εῖα, -ύ, adj. *quick*
τάων=**τῶν**
τε, conj. *and*; also generalizing particle
τέγος, n. n. *roof*
τεθνηώς, see θνήσκω
τείρω, vb. *wear away*
τεῖχος, n. n. *wall*
τεκμαίρομαι, vb. *decree, appoint*
τέκος, n. n. *child*
τελεσσφόρος, -ον, *complete, full*
τελευτάω, vb. *bring to an end*
τελέω, vb. *fulfil, accomplish, bring to pass*
τεός, -ή, -όν, adj. *thy, your*
τέρπω, vb. aor. pass. (ἐ)τάρπην, *gladden, satisfy*
τέσσαρες, -α, adj. *four*
τέταρτος, -η, -ον, adj. *fourth*
τετυγμένος, see τεύχω
τετύχηκα, see τυγχανω
τεύχω, vb. pf. pass. τέτυγμαι, *make, prepare*
τέως, adv. *meanwhile*
τῆ, l. 287 n.
τίθημι, vb. *set up, put*
τίκτω, vb. *beget*
τίλλω, vb. *pluck, tear*
τίμιος, -ον, adj. *honoured*
τίπτε=**τί ποτε**, *why, pray?*
τίς, τί, pron. *who? what?*; neut. *τί, why?*
τις, τι, enclit. pron. *anyone, someone*; neut. *τι, at all*
τιταίνω, vb. *draw up*; § 14. 4
τλάω, vb. aor. ἔτλην, opt. τλαίην, *endure, consent*
τοι, particle, *verily, indeed*
τοί=**σοί**, § 10. 1
τοκεύς, n. m. pl. τοκῆες, *parent*
τόξον, n. n. *bow*
τότε, adv. *then*
τόφρα, adv. *the while, so long*
τράπεζα, n. f. *table*
τραπέσθαι, see τρέπω
τρέπω, vb. aor. mid. ἐτραπόμην, *turn*
τρέφω, vb. 3rd pl. aor. pass. ἔτραφεν, *rear, bring up, nurture*
τρητός, -ή, -όν, adj. *bored, pierced*, l. 12 n.
τρηχύς, -εῖα, -ύ, adj. *rugged*
τρίπους, n. m. gen. -ποδος, *tripod*
τρίτατος, -η, -ον, adj. *third*
τρίτος, -η, -ον, adj. *third*
τρύχω, vb. *wear out*
τυγχάνω, vb. pf. τετύχηκα, *happen, be*
τυρός, n. m. *cheese*
τῳ, § 10. 3

ὑδρεύομαι, vb. *draw water*
ὕδωρ, n. n. gen. -ατος, *water*
υἱός, n. m. *son*; § 7. 2
ὕλη, n. f. *wood*
ὑλήεις, -εσσα, -εν, adj. *wooded*
ὑμέτερος, -η, -ον, adj. *your*
ὑπακούω, vb. *answer*
ὑπεκφεύγω, vb. *escape from*
ὑπένερθε, adv. *below, under*
ὑπέρ, prep. (acc. and gen.) *over*

ὑπηνήτης, m. adj. *getting a beard*
ὕπνος, n. m. *sleep*
ὑπό, prep. (acc. gen. dat.) *under, below, by*
ὑποβάλλω, vb. *throw under*
ὑποδείδω, vb. *be afraid, cower*
ὑποδύομαι, vb. intr. aor. act. *ὑπέδυν, come upon*
ὑπομένω, vb. *stay behind*
ὑπόσχεσις, n. f. *promise*
ὑποτρέχω, vb. *run underneath*
ὑφίσταμαι, vb. aor. *ὑπέστην, promise*
ὑψερεφής, *-ές*, adj. *high-roofed*
ὑψηλός, *-ή*, *-όν*, adj. *high*
ὑψίκερως, m. adj. *with high antlers*
ὑψόροφος, *-ον*, adj. *high-roofed*

φαγέμεν, see *ἐσθίω*
φαεινός, *-ή*, *-όν*, adj. *shining*
φαεσίμβροτος, *-ον*, adj. *giving light to men*
φαίδιμος, *-ον*, adj. *noble*
φαίνω, vb. *show*, mid. *appear*
φάος, n. n. *light*
φάρμακον, n. n. *drug, charm*
φᾶρος, n. n. *robe, mantle*
φάσγανον, n. n. *sword*
φάσκω, vb. *say*
φέρω, vb. *bear, bear on, carry*
φεύγω, vb. *escape, flee*
φημί, vb. 3rd. pl. impf. *ἔφαν*, impf. mid. *ἐφάμην, say, think*
φθέγγομαι, vb. *shout, call*
φθινύθω, vb. *waste, wear away*
φθίνω, vb. *wane, pass away*
φιλέω, vb. *befriend*
φίλος, *-η*, *-ον*, adj. *one's own, dear*
φιλότης, n. f. gen. *-ητος, friendliness, love*
φοιτάω, vb. *come thronging*
φορέω, vb. *carry, bring*
φράζω, vb. aor. *(ἐ)πέφραδον, point out, tell*; mid. *notice, scan, consider*
φρήν, n. f. gen. *φρενός, heart, mind*
φρονέω, vb. *think, ponder*
φυγή, n. f. *flight*
φυλάσσω, vb. *guard*
φύσις, n. f. *nature*
φύω, vb. *produce, make to grow*; intr. aor. *ἔφυν* (which is also 3rd pl. for *ἔφυσαν*)
φωνέω, vb. *speak*
φωνή, n. f. *voice*

χαίρω, vb. aor. pass. *ἐχάρην, rejoice*
χαίτη, n. f. *hair*
χαλεπός, *-ή*, *-όν*, adj. *hard, difficult, toilsome*
χάλκεος, *-η*, *-ον*, adj. *bronze*
χαλκήρης, *-ες*, adj. *bronze*
χαλκός, n. m. *bronze vessel, bronze knife*
χαμαιευνάς, f. adj. *making a lair on the ground, lying on the ground*
χαρίεις, *-εσσα*, *-εν*, adj. *charming, lovely*
χαρίζομαι, vb. *show favour, give freely*
χείρ, n. f. gen. **χειρός** and **χερός**, *hand*
χερμάδιον, n. n. *stone (for throwing)*
χέρνιψ, n. f. gen. *-ιβος, water for the hands*
χέρσος, n. f. *dry land*
χέω, vb. *pour*, also mid. **χέομαι**, aor. *ἐχύμην, flock round*
χθαμαλός, *-ή*, *-όν*, adj. *low-lying*
χθών, n. f. gen. *-ονός, land*
χιτών, n. m. gen. *-ῶνος, tunic*
χλαῖνα, n. f. *mantle*
χλωρός, *-ή*, *-όν*, adj. *yellow*
χοή, n. f. *libation*
χράομαι, vb. *consult (an oracle)*
χράω, vb. *assail*
χρή, indecl. n. *need*; **χρή (ἐστι)**, impersonal, *there is need, it is necessary*
χρίμπτομαι, vb. *go close to*
χρίω, vb. *smear, anoint*

χρύσεος, -η, -ον, adj. *golden*
χρυσόθρονος, -ον, adj. *golden-throned*
χρυσόρραπις, m. adj. *carrying a golden wand*
χρυσός, n. m. *gold*
χῶρος, n. m. *place*

ψυχή, n. f. *spirit*
ψῦχος, n. n. *coolness*

ὦ, exclam. *O!*
ὧδε, adv. *thus*
ὦκα, adv. *quickly*
ὠλεσίκαρπος, -ον, adj. *dropping its fruit*
ὦμος, n. m. *shoulder*
ὥρη, n. f. *season*
ὡς, rel. adv. and conj. *how, as*
ὥς, adv. *thus*
ὠτειλή, n. f. *wound*

PROPER NAMES

Αἰαίη (*νῆσος*), the island of Aeaea, the home of Circe

Ἀΐδης, Hades, god of the lower world, gen. *Ἄϊδος* and *Ἀΐδαο*

Ἀϊδόσδε, to Hades

Αἰήτης, Aeetes, son of Helios and Perse, brother of Circe

Αἰόλιος, Aeolian, of Aeolus

Αἴολος, Aeolus, the lord of the winds, son of Hippotes

Ἀντιφάτης, Antiphates, king of the Laestrygonians

Ἀργεῖος, Argive, of Argos, the realm of Agamemnon, king of the Greeks before Troy. Pl. used to denote the Greeks as a whole

Ἀρτακίη, Artacia, a fountain

Ἀχαιός, Achaean, of Achaea, a district of northern Greece. Pl. used to denote the Greeks as a whole.

Ἀχέρων, Acheron, a river of the lower world

Γίγας, gen. *-αντος*, a Giant

Ἐλπήνωρ, Elpenor, a companion of Odysseus

Ἔρεβος, Erebus, the realm of darkness, the lower world

Ἑρμείας, Hermes, the messenger of the gods

Εὐρύλοχος, Eurylochus, a companion of Odysseus

Ζεύς, the father of the gods, lord of Olympus

Ἥλιος, Helios, the sun-god, the sun

Ἠώς, Eos, the goddess of the dawn (Aurora), the dawn

Θηβαῖος, Theban, of Thebes, a city of central Greece

Ἰθάκη, Ithaca, the island home of Odysseus

Ἴλιος, Ilios, Troy

Ἱπποτάδης, son of Hippotes, i.e. Aeolus

Κίρκη, Circe, a sorceress, daughter of Helios

Κρονίων, son of Kronos, who was the father of Zeus and displaced by him from the sovereignty of the gods

Κύκλωψ, Cyclops, one of a race of giants of whom the lawless monster Polyphemus is the chief representative

Κωκυτός, Cocytus, a river of the underworld

Λαερτιάδης, son of Laertes, i.e. Odysseus

Λαιστρυγόνιος, Laestrygonian

Λαιστρυγών, a Laestrygonian, one of a fabulous race of giants

Λάμος, king of the Laestrygonians

Ὀδυ(σ)σεύς, Odysseus, the hero of the Odyssey

Ὄλυμπος, Olympus, a high mountain of Thessaly in Greece, the home of the gods

Περσεφόνεια, Persephone, daughter of Zeus and Demeter, wife of Hades and goddess of the underworld

Πέρση, Perse, daughter of Oceanus, wife of Aeetes, mother of Circe

Πολίτης, Polites, a son of Priam, king of Troy

Πραμνεῖος, Pramnian (wine), l. 235 n.

Πυριφλεγέθων, a river of the lower world

Τειρεσίης, Teiresias, a Theban seer of pre-Trojan war times

Τηλέπυλος, Telepylus, a town of the Laestrygonians

Τροίη, Troy

Ὠκεανός, the river-god Oceanus, the great ocean-stream that encompasses the world, beyond which lies the underworld

INDEX TO ODYSSEY X.

I. Accidence.

First Declension.

N. sing. δῖα 400
'Ερμείας 277
πέτρη 4
G. sing. βορέαο 507
γαίης 49
'Ιπποτάδαο 36
G. plur. ἀγνυμενάων 123
βυκτάων 20
κρηνέων 350
D. plur. αἰδοίῃς (? -ῃσ') 11
ἀφραδίῃσιν 27
θοῇς (?) 57

Second Declension.

N. sing. νοῦς (?) 240
G. sing. Αἰόλοο 36
ἀνέμοιο 54
οὐδοῦ 62
D. Dual ὤμοιϊν 262
D. plur. θεοῖσι 2
μειλιχίοις (?) 173
μνησαμένοις (?) 199
-φι case δακρυόφιν 248

Third Declension.

εσ stems
G sing. πολυβενθέος 125
ψύχεος 555
D. sing. ἄχεϊ 247
νηλέϊ 532
D. plur. ἄλγεσι 143
ἐπέεσσι 34
ἔπεσσι 500
λεχέεσσι 497
λέχεσσι 12
σπήεσσι 404

ασ stems
D. sing. δέπαι 316
A. plur. κρέα 184

ευ and ηυ stems
N. plur. τοκῆες 325

ι stems
G. sing. μάντηος (? μάντιος) 493
A. sing. δῖν 524
A. plur. ἀκοίτις 7

υ stems
D. sing. ἰξυῖ 544
A. plur. ἰχθῦς 124
D. plur. νεκύεσσι 318

Heteroclite
'Αΐδαο 175, 'Αΐδεω 512, "Αιδος 502, 'Αΐδῃ 534
ἄνδρε 102, ἀνέρες 101, ἀνδράσι 214, ἄνδρεσσι 120
ἐρίηρας 387
λάεσσι 211
νηῦς 132, νηός 146, νεός 172, νηί 53, νῆας 26, νέας 15
υἷέες 6, υἱάσιν 7

DEGREES OF COMPARISON.

ἄσσον 537
ἐλέγχιστος 72
κέρδιον 153
κήδιστος 225
πρώτιστος 462
τρίτατος 102

PRONOUNS.

ἄμμε 209
ἐγών 17
ἑός, ὅς 61
μευ 311
ὅτεων 39
ὅττι 44
τοι 64, 282
τοίσδεσι 268

VERBS.

PRESENT AND IMPERFECT.

Non-Thematic.

ἔφαν 471
ἧια 309
ἶμεν 431
ἴσαν 103

Collateral Forms.

ἔδω 101; ἴσθω 272
λόω 361; λοέω 364
ταν́ύω 370; τιταίνω 354

FIRST AORIST.

ἄασαν (?) 68
δοάσσατο 153
ἐείσατο 149
ἔκελσα 511
ἔκηα 533
ἐξήρατο 84
ἐπασσάμην 58
ζέσσεν 360

MIXED AORIST.

κατεβήσετο 107
λέξεο (?) 320

SECOND AORIST.

Non-Thematic.

ἄσμενος 134
ἔρυσθαι 444
ἔτραφεν 417
λέξο (?) 320
τάρπησαν 181

Thematic.

ἐγρόμενος 50
ἔδρακον 197
ἔπλετο 273
ἔστυγον 113
ἔτραπον 469
ἔχραον 64

Reduplicated.

ἄλαλκον 388
ἔειπον 188
ἐπέφραδον 111

FREQUENTATIVE FORMS.

εἴπεσκον 37
ἔσκον 304
φάσκον 331
φέρεσκον 108

PERFECT.

ἀκαχημένος 77
γεγάασι 5
ἔρχαται 283
ἔσσυται 484
ἴδμεν 190
κεκμηώς 31
πέπασθε 465

PLUPERFECT.

ἐέρχατο 241
ἐκγεγάτην 138
ἠνώγεα 263
ὀρώρει 122

FUTURE.

ἐρέω 292
ἐλεύσεαι 267
μενέεις 285

IMPERATIVE.

ἔρχεο 320
ἔρχευ 288
κέκλυτε 189
λέξο 320

SUBJUNCTIVE.

ἀλάλκῃσιν 288
ἀμείψεται 328
ἐθέλῃσιν 22
ἐπιβείομεν 334
ἐρύσσομεν 423
θήῃ 301
ἴομεν 549
μνησόμεθα 177
πελάσσομεν 424
πεποίθομεν 335
ποιήσεται (?) 433

OPTATIVE.

ἀποφθίμην 51
ἱκοίατο 416
λαθοίατο 236

INFINITIVE.

Non-Thematic.

δειδίμεν 381
δόμεναι 155
ἔδμεναι 243
κτάμεναι 295
ὀρνύμεν 22
προέμεν 155

Thematic.

ἐμβαλέειν 129
κομιζέμεν 73
παυέμεναι 22
πεμπέμεν 18

VERBS IN -αω, -εω.

-αω

Uncontracted, ἀοιδιάει 227
Assimilated, γοόωντας 209, εἰσοράασθαι 396, ἠβώοντες 6
Contracted, ἐνώμων 32, προσηύδα 400

-εω

Uncontracted, ἠρίθμεον 204, ἤτεον 17
Contracted, ἀννεῖται 172, καλεῦντες 229

εἰμί 'I am'

ἔασι 349
ἔην 469
εἰς 325
ἔμεν 416
ἐόντας 30
ἐσσι 330
ἦα 156
ἦεν 170

II. Syntax.

Article. See Appendix A

Cases

Accusative
Cognate 75, 169, 505
Double 161, 173
Extent over 63
Motion to 13
Respect 161
Whole and part 173

Genitive
Ablatival 5
Defining 328
Material 19, 41, 372
Partitive 372, 400
Place 362
Possessive 485
Verbs after: of clinging to 264, 323; motion 529; supplication 481

Dative
True dative; i.e. of person or thing concerned (including ethic dat.) 282, 398, 435, 484, 554
Comitative 140
Instrumental 43, 127, 129, 419
Locatival 10

-φι case
Instrumental 248

Tenses
Aorist 64, 107, 273, 381, 549
Imperfect 26, 65, 442
Perfect 227, 238
Present, not historic in Homer 28

Infinitive. See Appendix E

Optative. See Appendix C

Subjunctive. See Appendix B

Parataxis 18, 41, 112, 126, 141, 227, 260, 273, 292, 318, 338

Participle
Accusative after dat. noun 154, 533, 565
Stress on 249, 558

Plural Verb with neut. pl. subject 223

Prepositions.

ἀνά with acc. 63; in compos. 235
ἀπό in compos. 345
ὀἰ' ἐκ 388
εἰνί 310
ἐς 'until' 183
κατά with gen. 362, 559
μετά with dat. 438
πρός with dat. 68
σύν adverbial 42
ὑπ' ἐκ 129

Particles.

ἀλλὰ...γάρ 202, 568
ἄν. See Appendix D
ἄρα 26, 92, 158
αὖθι 165, 567
ἄψ 244
γάρ 174, 226, 337
γε 7, 214
δέ in apodosis 112, 126, 366, 571
-δε enclitic 48, 104, 351
δή 30, 59, 160, 549
ἔνθα 7
ἤδη νῦν 472
ἠέ...ἦ 51
ἠμέν...ἠδέ 22, 458
ἦ τοι 271
καί emphasising 17, 145
κε. See Appendix D
μέν (=μήν) 13, 65, 327, 447
οὐδέ 'but not' 26, 214, 246, 318
οὐδὲ γὰρ οὐδέ 327
οὐδὲ μὲν οὐδέ 551
περ 24, 174, 551
πω 174
τε generalising 3, 83, 217, 305

III. Adjectives.

ἀδευκής 245
ἀδινός 413
αἴθοψ 152
ἄμβροτος 222
ἀμενηνός 521
ἀμφιέλισσαι 91
ἀνάρσιος 459
ἄνεῳ 71
ἀολλής 132
ἀπείριτος 195
ἀργεϊφόντης 302
ἀργυρόηλος 261
ἀργύφεος 543
ἀργυφος 85
ἀσκελής 463
ἀτρύγετος 179
δαιμόνιος 472
δῖος 400
ἐναίσιμος 383
ἐννέωρος 19, 390
ἐπαινός 491
ἐπηετανός 427
ἐρίηρες 387
ἠλίβατος 88
ἠριγένεια 187
θαλερός 457
θυμήρης 362
ἱερός 275, 426
ἴφθιμος 106
κλυτός 60
κνισήεις 10
κυανόπρῳρος 127
λάχεια 509
μεγαλήτωρ 200
ὁμός 41
οὖλος 451
παιπαλόεις 97
περίσκεπτος 211
πλωτός 3
πρόφρασσα 386
ῥοδοδάκτυλος 187
σχέτλιος 69
τρητός 12
ὑπηνήτης 279
φαεσίμβροτος 138
χαμαιευνάδες 243
χθαμαλός 196
χρυσόρραπις 277
ὠλεσίκαρπος 510

IV. Miscellaneous.

ἀάω 68
Αἰαίη 135
αἴγειρος 510
Αἰήτης 137
Αἰολίη 1
ἀκέων 52
ἄκνηστις 161
ἄλλος 'besides' 267
ἀναμίσγω 235
ἄναξ 216
ἀναρρίπτω 130
ἀνίσταμαι 215
ἀντικρύ 559
ἀπόμνυμι 345
ἀπορώξ 514
Ἀρτακίη 108
ἀσάμινθος 361
ἀστράγαλος 560
αὐτός 26, 158, 196, 263, 339
ἀωτέω 548
βόθρος 517
γουνοῦμαι 521
διαμπερής 88
δώματα 210
ἐμβάλλω 129
ἐμφύω 280
ἐνδυκέως 65
ἔργον 98
ἕρκος 328
Ἑρμείας 277
ἔρρω 72
ἐρύομαι 444

ἑσθλά 523
ἕτερος 171
ἔχω 'steer' 91
ἤπειρος 56
ἵεμαι 246, 529
ἱστός 222
ἰτέη 510
καλύπτομαι 53
κατάγομαι 140
καταθέλγω 213
καταλέγω 16
καταλοφάδεια 169
Λαιστρυγόνιος 82
Λάμος 81
λίπα 364
λῖτα 353
ματίη 79
μελίκρητα 519
μερμηρίζω 151
μῶλυ 305
νικάω absolute 46
νίσσομαι 42
νομός 159
νόστος 15
ξύνεσις 515
ὀΐομαι 232, 248
ὁμῶς 28
ὀπάζω 59
ὁπλίζω 116
ὄργυια 167
ὄσσομαι 374
πατέομαι 58
πεπνῦσθαι 495
πηός 441
πίπτω in mid. sense 51
ποιμήν 82
πομπή 18, 79
πόποι 38
πορφύρω 309
πότνια 394
πούς 'sheet' 32
Πράμνειος 235
πρῆξις 202
ῥέζω 523
στεφανόω 195
σχέθω 95
τελέω 144
τῆ 287
Τηλέπυλος 82
τίθημι 'make' 188, 338
ὑπακούω 83
φημί 'deem' 284, 562
φιλέω 'entertain' 14
φράζομαι 453
φυλάσσω 434
φύσις 303
χαρίζομαι 372
χράομαι 'consult' 492
χραύω 64
Ὠκεανός 139, 508

CAMBRIDGE: PRINTED BY W. LEWIS, M.A., AT THE UNIVERSITY PRESS

UNIVERSITY OF CALIFORNIA LIBRARY
Los Angeles
This book is DUE on the last date stamped below.

12
973

315

Form L
25m-2,'43(5205)

LOS ANGELES
LIBRARY

3 1158 00627 2792